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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—JANUARY 4, 1919

NO. 10

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A Weekly Record of the News, the Work, and the Thought of the Church

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MARK THE plain and manifest places of the Scriptures, and in doubtful places see that thou add no interpretation contrary to them.—Tyndale.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 4, 1919

NO. 10

EDITORIALS AND COMMENTS

The League of Nations

NO doubt the subject bristles with difficulties. A convention of prehistoric cavemen gathered for the purpose of creating a twentieth century government with executive, legislative, and judicial functions would be a near precedent for the forthcoming peace conference with the duties resting upon it. Americans will not forget that the first attempt of their fathers to form an American confederation of states was a complete failure before it was ten years old, and that a real nation was only formed a century later than its constitution after four years of civil war. Englishmen will remember how their forefathers experimented with a commonwealth which ended in disaster. Frenchmen will realize that not until the third attempt were they successful in forming a republic in their own land. Yet the organization of a democratic government in a single land, among fairly homogeneous people, does not compare with the task of organizing the parliament of man, the federation of the world.

All of which only spurs us on to accomplish this, the impossible. God has suddenly called this generation to take the most momentous single step that the world has known. All honor to Mr. Taft and his associates in the League to Enforce Peace, who have blazoned the way; to the Bishop of Oxford and other far-seeing English statesmen who have proclaimed the necessity for it; to our President for making it one of his cardinal principles, and to the governments of the allies for seriously accepting the principle. There are grave questions as to how the principle is to be carried into action, yet we could wish that Mr. Knox and Mr. Lodge had not deemed it wise to urge the postponement of the plan on the very brink of the gathering of the peace conference. We might at least be silent as to our fears and all unite in *trying* to find an immediate basis for the League of Nations and to focus attention upon the ends that we desire to accomplish.

EVERYTHING ELSE should now be subordinated to the establishment of a permanent peace such as no future Hohenzollern shall be able to break. Such a peace can rest only upon absolute justice and, perhaps, upon the religious determination of the world.

But the nations differ so widely in their ideals that the basis of just dealings between them is difficult to establish. A Mexico in which the overwhelming majority of the population can neither read nor write, and in which a Carranza or a Huerta adequately represents what there is of public opinion, cannot possibly be permitted to exercise any real control over nations that have given the vast majority of their people at least the rudiments of an education. But this consideration only assists us to establish part of the details essential to the working out of the plan. Again, no

nation can divide with another the responsibility for determining what immigrants shall be welcomed to its shores nor what shall be the terms upon which citizenship shall be established. This, again, helps us to arrive at limitations to the authority of any international league that may be established.

But we must be constructive. Let us begin with the nations that are now in close relations with each other as belligerents against the central powers. Russia voluntarily withdrew from that group and cannot now be considered a part of it. Roumania, on the other hand, withdrew under coercion and may well be treated as of the entente group. Neutrals, who found themselves unable to assist in the world crisis, must be reserved for separate consideration. So must the group of nations that made war upon the world.

The principal entente nations gave evidence of the sacredness with which they regard their solemnly-pledged word by the very fact of their prompt entrance into the war. Russia was the pledged guardian of Serbia and made good on her pledge for three long years. France had pledged alliance with Russia and made her pledge good. Belgium had pledged neutrality and bravely refused the hugest bribe that ever had been held before a nation. Great Britain had guaranteed Belgian neutrality and sprung to arms when that neutrality was invaded. Japan had pledged herself to assist Great Britain in the event of need and scrupulously fulfilled her pledge. At great cost to each of them, these nations proved their own integrity and showed to the world the value that they attached to their pledged word—not a scrap of paper, but the guarantee of their honor. To Italy and Roumania, who entered the contest later, may be ascribed somewhat mixed motives, but yet they have performed honorable parts. China and Siam rest, undoubtedly, on different bases from these others. China appears largely to have defaulted in her duty to the Allies; as to Siam we have no information. Both these, however, are entitled to consideration. The United States, of course, was under no treaty obligation to intervene, and we continue to believe that her long period of neutrality was justified, though the justification was less and less as time went on. And the Latin-American nations that declared war, as well as little Liberia, did their lesser parts and deserve honor for doing them. These, collectively, are, in our judgment, the material out of which the League of Nations should be formed in the first instance, and which have the right to settle upon the terms upon which other nations shall be admitted into fellowship until the League be as wide as the civilized world.

But vital distinctions must be made among these initial members of the league. We easily divide the group into three classes, which we may define as follows:

Class A nations: those with a population exceeding a fixed minimum—perhaps 25,000,000; in which a large proportion of the population, at least sixty per cent., can read and write; in whose governments sovereignty is vested chiefly in the people, so that in the main they may be esteemed self-governing.

Class B nations: those with a population less than the minimum but otherwise fulfilling the conditions of Class A.

Class C nations: those not fulfilling the conditions of Classes A or B.

It is obvious that the large and progressive nations of the world are bound to require such distinctions as these. Not even in part could they vest any authority in a league that failed to make them. Class B nations should be reckoned as the equals of those of Class A except for voting purposes, and their share in the common deliberations and determinations should be equal in dignity and honor but less in degree. Class C nations must necessarily rest upon a different basis. If they have not educated their own people, they cannot stand upon a parity with those nations that have. If they do not entrust their own peoples with sovereignty, they cannot expect to stand upon an equality with nations that do. Class C nations should be accorded full self-determination, but if they elect to continue upon a lower national plane, in education or in democracy, than do other nations, they must realize that the civilized world will rate them accordingly. This is the impetus that may induce China and Siam, for instance, and ultimately Mexico, to begin with their children and fit them to build an educated democracy in the next generation or two or three generations. The world has seen enough of sudden changes from despotism to the forms of democracy which failed because the people were not fit to exercise sovereignty, and must vote these as spurious imitations. Nations can only grow into democracies.

Class C nations should have a dignified place in the league, but it should be one that involves consultative functions only. The status of their delegates would be akin to that of delegates from the territories in our American Congress. They would be carefully heard on all questions affecting their own welfare but would have no vote in determining policies.

It would be quite conceivable that nations of this class would decline to enter the league. In that event they would be the chief losers. If any of them should threaten war, the League of Nations would be a unit against them and they would be deprived of the right of quasi-membership that would have been offered them. In short, the League of Nations, composed of those in Classes A and B, would be strong enough in itself to permit Class C nations to take or leave the opportunities tendered to them as they might deem proper. The League of Nations would not be dependent upon them.

Once constituted, preferably during the present peace conferences, and with working machinery provided, the League of Nations would then invite neutral nations to enter on equal terms according to their several classes. The best of these would probably do so almost immediately; some others would hold aloof. And the world would move on without them, as it has moved during this present war.

The problem of the central powers with relation to the league is less difficult than would at first seem. Until these have made all the restitution that is to be demanded of them, and paid the last indemnity, they must necessarily be excluded. Their national autonomy is in part suspended during that period. When the period is over will be time enough for the league to determine its policy toward them; and time is the best factor in dealing with that problem. Much will depend upon the temper of the German people and upon the governments that they may have formed during this trial period. The League of Nations will be charged with the duty of benevolent oversight of these peoples, earnestly seeking to be constructive and helpful to them. When war is over, it must be treated as over. Criminals must be punished because they are criminals. Restitution, in whatever degree may be possible, must be made. The world must be made safe. Conditions must be imposed. But enemies we must cease to be.

So much for the possible composition of the League of Nations. And its composition and its formation are really more important than its functions. Of these, however, we shall hope to treat at a later time.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF WAR FUND for the week ending Monday, December 30th:

C. M. G., for December.....	\$ 2.00
L. B., Long Branch, N. J.....	10.00
Auxiliary, Section 2, St. Ann's Church, Brooklyn, New York *	1.00
Miss Sara E. White, Atlanta, Ga. †.....	3.50
St. Peter's S. S., Sheboygan Falls, Wis. †.....	21.56
Mrs. H. A. Merrill, Plymouth, N. H. †.....	75.00
All Saints' S. S., Richmond Hill, L. I., N. Y. †.....	15.00
St. John's S. S., Mason City, Iowa †.....	13.78
Mrs. Lydia B. Hibbard, Chicago, Ill. **.....	75.00
Total for the week.....	\$ 216.84
Previously acknowledged.....	64,471.52
	\$64,688.36

* For relief of French war orphans.
 † For relief of Belgian children.
 ‡ For relief of French and Belgian children.
 ** For Belgian relief.
 *** \$25 each for Belgian relief, work in Italy, and Holy Trinity Church, Paris.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

612. Mrs. A. H. Duff, New Bedford, Mass.....	\$ 36.50
613. Miss Sara E. White, Atlanta, Ga.....	36.50
614. St. Alban's Guild, Manistique, Mich.....	36.50
8. Miss L. F. Benton, Perth Amboy, N. J.....	1.00
78. Mrs. Eugene Pantzer, Sheboygan, Wis.....	36.50
306. In loving memory of Thomas F. Morecroft.....	36.50
Total for the week.....	\$ 183.50
Previously acknowledged.....	40,629.35
	\$40,812.85

ARMENIAN AND SYRIAN RELIEF FUND

Zion Episcopal Church, Hudson Falls, N. Y.....	\$ 17.01
Miss Flora E. Hill, Marquette, Mich.....	10.00
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Mrs. F. G. Fox.....	2.00
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Rev. Rudolph Stahley, Wulfert, Fla.....	5.00
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Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Sarah C. Wall, Mesick, Mich.....	5.00
Indian S. S., Pyramid Lake Reservation, Nevada.....	5.50
S. S. Church of the Reconciliation, Webster, Mass.....	21.72
Grace Church S. S., Nampa, Idaho *.....	2.00
St. Paul's S. S., Big Suamico, Wis. *.....	5.00
	\$178.49

* For relief of children.

SERBIAN RELIEF FUND

Miss Sara E. White, Atlanta, Ga.....	\$25.00
Rev. Rudolph Stahley, Wulfert, Fla.....	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	10.00
	\$40.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Miss Sara E. White, Atlanta, Ga.....	\$10.00
Mrs. G. A. Draper, Fishkill, N. Y.....	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
	\$40.00

POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$25.00
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ON BEHALF OF ARMENIA

IT was announced in New York on Monday, December 23rd, that on behalf of eighty-two bishops the following message had been cabled separately to the Archbishops of Canterbury and York:

"With the utmost horror we hear sinister rumor of the possibility of the continuance of Turkish suzerainty over unhappy Armenia. Through your Lordships we ask that the Anglican Churches do their utmost to prevent repetition of so hideous a crime. The honor of our Churches and of the allied democracies demands that Armenia be unconditionally liberated from Turkish rule and restored to her own people."

THE BLESSED in heaven rejoice more abundantly in accomplishing the divine Will than in the greatness of their own glory. Hence, all are most perfectly content, each with his own reward; nor is any one displeased, that he has less than another.—*J. Drexel.*

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

SELF-MANIFESTATIONS

FOR the weeks following the Festival of the Epiphany, the teaching is of the manifold ways in which God has manifested Himself to the world: in creative power as in redeeming love; in nature as in man; "in broken arcs" as in "the perfect round". Our manifestation of the spirit of Jesus Christ is the answer of man to the revelation of God. In all who confess His Name there is an element of the Epiphany, through the renewing of our mind.

It is not easy to speak with sufficient reverence of the human life of Jesus, whom we worship as the Son of God, because of the very familiarity with it through the Gospels. But we miss something of the lesson His coming was meant to teach if we regard any phase of that Life as an isolated event in the far away. Among other blessed things it symbolizes the ever-recurring spiritual phenomenon in the lives of mankind. St. Peter has told us: "He has left us an example that we should follow in His steps." We trace the footsteps of the Son of Man as we systematically imitate His life through personal reproduction of the attributes He exemplified.

There are two ways by which we may imitate another: as a model, or as an example. Through the former we imitate his deeds, we copy his manner of life, we adopt his method of dress, with no regard for the differing circumstances. Such imitation leads to error. By taking another for our example we imbibe his spirit, regard life from his view-point, bring our thoughts into harmony with his thoughts, and set before us the purpose to develop a character similar in kind to his own. Jesus came to be an example, and as we "follow in His steps" we ascend to God.

Rising like a solitary hilltop above the mist and the mystery which shroud the valley in silence, the gospel for the First Sunday after the Epiphany is the one incident preserved for us out of nearly thirty years. It is like a torch to light one's way through the long-drawn aisles of a cathedral. "To be about His Father's business" is an expression sweeter than the angels' song, filling the edifice with music divine. Because of it the lips of men frame the *Te Deum* of the ages: "Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father." To be about our Father's business is to dignify life with its most worthy motive; to follow in the footsteps of our Master, the noblest effort of man.

Sunday—Psalm 45. The marriage Song of the Lamb, "fairer than the children of men"; His royal sovereignty, "a scepter of righteousness"; His Bride, the Church, "all glorious within". Can it be said of us as members of the Church that we are "all glorious within"?

Monday—Psalm 132. The theme of this Psalm is summed up by St. John: "The Word was made flesh and dwelt among us." His presence, "clothed in righteousness"; His permanence, "Thy seat is forevermore"; His Epiphany, "a lamp for mine anointed".

Tuesday—Isaiah 54. To one whose religion is vital, fear is removed as one draws nearer to the Redeemer. The mountains may depart, but not His loving-kindness; the hills be removed, but His covenant of peace shall stand forever. "No weapon formed against thee shall prosper." Do life's circumstances bring you nearer the Master?

Wednesday—James 1. A religious person manifests the works of Christ in being "swift to hear, slow to speak, slow to wrath; a doer of the word, bridling his tongue, visiting the needy, and keeping himself unspotted from the world." Can you read this chapter without wincing?

Thursday—Ephesians 1. "That the Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of Him." No other knowledge can compensate for the loss of this.

Friday—Ephesians 6. Self-manifestation of God requires all His armor. Then march breast forward. There is no armor for the back.

Saturday—Luke 2: 40. The gospel for the First Sunday after the Epiphany.

[NOTE.—That those using this column systematically may not have their study interrupted, Mr. Ferris' article intended for last week is published in this issue on page 323.]

THE EPIPHANY OF FRIENDSHIP

In the starlight, joy-bells chime
A new thought for Christmas-time.

Those whom God has called His own,
Who live with Him on faith's throne,

They are stars to lead the way
Shining to the perfect day;

They are bells of joy to ring
Happiness in everything;

They are gifts exceeding rare
Come in answer to our prayer;

They are angels of His grace
Who behold the Father's Face,

Whose inspiring love endears
Change and chances of the years;

Whose fond presence has become
The soul's atmosphere of home!

Nothing until time shall end
Is coequal to a friend,

Since the star of Christmas-tide
Man's best Friend identified,

God with us now reconciled
Through the coming of His Child.

All who find their life in Christ
Know His promise has sufficed;

All who see their light in Him
Know His candle burns not dim.

So, because I count you mine,
Day by day and line on line,

Know I, all these signs are true,
Found and verified in you.

Blessings then on you I pray,
Through the Love who came this day.

ALICE CRARY SUTCLIFFE.

A PRAYER

SET FORTH BY THE BISHOP OF CONNECTICUT

O GOD, who hast scattered the peoples that delight in war and hast put down the mighty from their seats; We pray that Thy Church, confronted by the perplexities of a new order and the tasks of a new day, may faithfully proclaim good tidings to the poor and be steadfast in loyalty to Thy will, that so the comfortable Gospel of Christ may be truly preached, truly received, and truly followed in all places, and Thy Kingdom come on earth; through Jesus Christ, our Lord. Amen.

SPIRITUAL FORCE OF MONEY

THE FREE nations of the world, for the first time in history, are banded together for the common good. We, a late comer to the battle, have paid the smallest share in blood and misery and sacrifice. The rewards, the undoing of the powers of darkness and the safety of the world, will accrue to us as to our brothers-in-arms.

We are the richest of them all. The wealth of the United States is past counting. It belongs to the people, for whom the allies fought for three terrible years as truly as they fought for themselves. Can we, remembering this, do less than our best in that for which we are preëminently equipped?

There is a spiritual side to money entirely aside from its material importance. Let us show them, our fellow-crusaders, that we have opened our hearts with our pocketbooks—that we can give greatly, generously, without stint when the need is plain before our eyes. And there never was such a need.—*Christian Herald*.

THIS IS the principal point of divinest teaching—that we should give and consecrate ourselves fully, wholly, and perfectly to His most holy Will, in all and everything.—*Alphonsus Rodriguez*.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

IT is extraordinary how the obsession of temporal power remains at the Vatican. Here is a report, "proceeding from unusually well-informed circles", that the Pope wants to "settle the Roman Question" by trading with Italy, he giving up the millions of annual allowance

which he has steadfastly refused to accept from the Italian government ever since 1870; and receiving in return a cession of a strip of territory from the Vatican to the sea, over which he should exercise sovereignty. Fancy that!

The Roman Question was settled by a plebiscite, soon after that glorious September 20th when Italian troops entered Rome after Napoleon III's alien bayonets had been withdrawn. The cruelty, corruption, obscurantism, and brutality of the Pope-King's administration, as exemplified in Cardinal Antonelli and in General Lamoricière, had forever estranged the people of Rome; and they welcomed Victor Emmanuel as, less than a generation before, they had welcomed Mazzini and Garibaldi. That a group of soured ecclesiastics refused to acknowledge this is of no more importance than that there were quite recently people who referred to the United States of America as "the revolted colonies".

As to the proposed price, I understand that, by a law adopted some years ago (couched in general terms but no doubt with this special case in mind), moneys appropriated from the Italian treasury but unclaimed revert to the general funds at the expiration of a definite time. So the Vatican has nothing to offer, having persevered in its *non possumus* too long.

BUT, ALL THAT ASIDE, what spiritual gain would there be to the head of the Roman Catholic communion in getting possession of such a strip of Italian soil? He has access to the sea already upon precisely the same terms as every other resident of Rome; and his friends have unimpeded access to him. Why should he turn tax-collector and police-inspector? What about "the consent of the governed"—a cardinal principle of democracy? And what particular reason has any one for supposing that such a strip would be any better administered than the Papal States were of old? Who would protect it against invasion? Who could assure its not becoming a refuge for enemies of Italy? Doubtless Mgr. von Gerlach, the papal official who used his place in the Vatican household to serve his convenience as master-spy of Austria, would have welcomed "access to the sea": but why should Italy provide caves of Adullam for more spies? I doubt whether the bargain is made, even now, when there is no longer hope that

"The Teuton through the land shall ride,
And set God's prisoned Shepherd free,"

as George Sylvester Viereck, that quasi-Hohenzollern, promised in 1915.

THE SAME "well-informed Vatican circles" are sending out (as they have done many times before) a report that the government at Washington will soon exchange ambassadors with the Vatican. England departed from her well-established policy a few years ago and sent a diplomatic representative to the Pope: to what advantage? None, but rather contrariwise.

I NOTE THE REPEATED DEMAND that the Pope shall have a place at the Peace Conference. Why? If as a religious leader, then the Chief Rabbi, the Patriarch of Constantinople, the President of the International Y. M. C. A., and "General" Booth should be asked—to name no others. To take him at his own valuation as the Vicegerent of God would be

submission for which no one is prepared. And, even if his claims to be a sovereign power were acknowledged by those who at present deny them, still he has boasted of his neutrality since 1914; and neutrals have no right to seats at Versailles. Nor are the victors likely to reward him for his consistent advocacy of measures in the interest of the Central Powers, and his silence in the presence of colossal crimes. Having "made through cowardice the grand refusal", like that other Roman pontiff of whom Dante wrote, he must bear the consequences of that refusal to the uttermost.

SPEAKING OF NEUTRALITY (a vile-tasting word nowadays), how few people have had Vice-President Marshall's courage! He stood up at a political gathering in his own state this autumn and publicly apologized for ever having said or thought neutrality possible as between the Huns and those they attacked. Honor to him! It takes a brave man to make an outspoken retraction like that. Many good people, when they praised neutrality, meant impartiality, which is indeed a virtue. A good judge must be impartial; but his business is to make a decision. Deciding was just what all neutrals wanted to avoid; but most of them, in the day of victory, ignore their past utterances and cheer for Foch and Haig and Beatty and Albert and Pershing and Sims even louder than the rest of us. Which is like our frail human nature.

BUT WHAT ABOUT our pro-German apologists for *Kultur*? Some of them are being immortalized in the pages of the *Congressional Record*, where the chief of the secret service has been laying bare the mind and methods of Graf von Bernstorff, sometime German ambassador to Washington; and I do not wonder that they wriggle in anguish. There are others, honest men who were really deceived as to Germany's motives and acts, and who championed her cause in all sincerity. Do they not owe it to themselves, their friends, and their country to make some public avowal of regret and conversion? St. Augustine was not too proud to publish his *Retractions*: why should lesser men hesitate? If they fail, they will justly be held suspect the rest of their lives. Of course, provided they still believe that Belgium began the war, that Serbia was an assassin, that France is decadent and has no right to exist, and that Britain is altogether hateful, remaining virtue only with the *Kaiserliche-Königliche* régime of infamous memory, they are bound to be honest and say so again! But God help them if they do!

THERE IS A TRAGIC PICTURE in *Punch* of November 20th, the number issued after the armistice was signed. In the account of rejoicings over victory in the House of Commons, we read:

"Only Mr. Dillon and his half-dozen supporters remained moody and silent. To them the great day came as an anti-climax, for Nationalist Ireland gave up fighting months ago. . . . Mr. Speaker headed a great procession to St. Margaret's Church. The ex-premier and his successor (the man who drew the sword of Britain in the war for freedom and the man whose good fortune it has been to replace it in its sheath) fell in side by side; and behind them walked the representatives of every party save one. Mr. Dillon and his associates had more urgent business in one of the side-lobbies: to consider, perhaps, why Lord Grey of Falloden in his eve-of-war speech had referred to Ireland as 'the one bright spot'."

Accompanying this is a sketch of Mr. Dillon, when the news was announced—a figure of remote and bored disgust! I wonder how Mr. Dillon's emissaries and those of his new allies the Sinn Féin party will justify themselves to our American soldiers of Irish birth, "Kelly and Burke and Shea", next time they come over here begging! Somehow I fancy they will not be very heartily welcomed by the men who offered themselves side by side with British troops in a common fight against a common enemy. But we shall see.

The Wise Men

By LOUIS TUCKER

SCENE I. Camp of the wise men at Bethlehem, just before dawn. The servants are breaking camp, the wise men preparing to mount their dromedaries. Enter Joseph, leading a donkey on which rides Mary bearing the Babe.

JOSEPH. Hail, Magi.

ALL THREE. Hail.

JOSEPH. We came to thank you for warning given.

CASPAR. We repeat it. Take the young Child and His mother and flee hastily by night: for we have dreamed that Herod will seek for the young Child to kill Him. Will you come with us?

JOSEPH. No. In the swarming myriads of a great city, say in Alexandria in Egypt among the ship-carpenters, we will be safest. Thanks for the gold. It makes the journey possible.

ALL. Peace be with you.

JOSEPH. And with you be peace.

(*The Holy Family, moving silently, vanish in the darkness. The Magi kneel.*)

CASPAR. Is this the end?

BALTHAZAR. No. They will escape. This cannot be the end.

SCENE II. Golgotha. Christ on the Cross. Darkness. An earthquake. Caspar and Balthazar.

CASPAR. Praise God that Melchior died before he saw this day. Did we come back across the desert from Persia for this?

BALTHAZAR. We are old men, Caspar, and feeble. My heart breaks within me. He said, "It is finished." For me it is finished also. Your arm, old friend. Can this be the end?

CASPAR. No. Lord of Heaven He is, Lord of the earth He shall be. It cannot be the end. God will not have it so. But, oh and oh, there was good cause to give Him myrrh!

BALTHAZAR. And yet . . . and yet . . . this cannot be the end.

SCENE III. Summit of Olivet on Ascension morning. Caspar standing alone. He looks at the vast

panorama of Jordan Valley to the east, then at the Temple and City to the west. Then upward.

CASPAR (*meditatively*). And so a cloud received Him out of our sight. God, God manifest and ascending, made evident to man: Praise to Him who put it into my heart to offer frankincense long ago! Would that dead Balthazar had seen this day! But the Lord has gone. The crowd has scattered and gone home. There was nothing else to do. Oh, most passive and most unfulfilled conclusion! This cannot be the end.

SCENE IV. The Courts of Paradise. In foreground the three wise men in robes of light.

CASPAR. What have you there, Melchior?

MELCHIOR. A crown, a crown of gold—for Him. What have you?

CASPAR. A censer filled with frankincense and touched with a coal of fire from the altar, for Him—for Him. What have you, Balthazar?

BALTHAZAR. A handful of myrrh—as before. Can it be His sufferings are not done?

CASPAR. It must be so. He who shall judge the wicked, yet who loveth all men, must needs suffer. But the last war is over. The Gospel has been preached for a witness in every nation. He comes to rule the earth: at last He is ready for your crown, Melchior.

BALTHAZAR. Is this the end, then?

CASPAR. No. It cannot be the end.

SCENE V. The Halls of Heaven. In the foreground Caspar, Melchior, and Balthazar, all three crowned with gold and bearing live censers.

CASPAR. Judgment Day done! Evil vanquished! Eternity begun! Where is your myrrh, Balthazar?

BALTHAZAR. Gone, all gone. We gave Him gold—and wear it. We gave Him frankincense, and bear it. We gave Him our bodies in death, and He returns them to us raised from the dead. The *only* gift He kept is the bitter myrrh—lest we should have to keep it. Is this the end?

MELCHIOR. There is no end. This is the great Beginning!

"CONSIDER THE LILIES"

IF THE Christian life is to be winsome and attractive, it must be perfectly natural; it must remind people of "the lilies of the field."

If the Christian life is to be akin to the life of the lilies, then it must be life that is lived in certain prescribed conditions. The lilies abide, and they absorb. We do not find them in the evening in one corner of the field, and next morning in the center. They are not vagrants over an estate; they are dwellers in a locality. They live the settled life. That is surely one secret which I must take over into the life of the soul. For I know how apt I am to be a vagrant. I am rooted here for a day, and there for a day, and next day finds me yonder. I try this expedient, and that expedient, and my rootage is constantly changed. I worship in this church and in that church, and I have no home. I go to revival after revival, and every new thing begets a new movement. The consequence is the Christian life is full of unrest and turmoil, and comes to no large and ripe attainment.

The first thing I must do is to check these vagrant habits, and learn how to abide. "He that abideth in Me, the same

bringeth forth much fruit." I am to put myself in Christ, and remain there. I must make a choice, a definite and deliberate choice, and adhere to it. I must repeat that choice in every new enterprise; in every new initiative I must see to it that my roots are in the Lord.—REV. J. H. JOWETT in the *Christian Herald*.

A MAN can gain much profit every day, if he refer all actions not in themselves praiseworthy or blameworthy, such as eating, drinking, walking, sleeping, etc., to the divine Will; and therefore he neither eats nor drinks, hungers nor thirsts, but because it has pleased God that he should do so.—*Selected*.

WHOSOEVER has set his will to deny himself, and renounce his own will, to resign himself freely and give himself up to the Will of God, his good will is perfect, and he spends his life free from fear and anxious care, despising all which fades and passes away, and feeling a certain assurance of obtaining everlasting life.—*Blosius*.

The American Soldier and His Religion

By the Rev. GEORGE CRAIG STEWART, D.D.

THE Champs Elysees (Champs Elizas, as the American soldier calls it, with happy disregard of French pronunciation) is lined to-day with captured cannon. The Place de la Concorde bristles with Austrian howitzers and great clumsy German carriages and guns. As I walked along the Champs Elysees a couple of weeks ago, up toward that Arc de Triomphe through which the greatest pageant of modern times will soon pass, my attention was caught by a monument erected on the side of the boulevard. Very simple it is, in limestone—the figure of a woman holding her babe in her arms, and turning with gentle grace and gratitude to bestow a laurel upon a French poilu. There he stands, fresh from the trenches, evidently embarrassed by the high approval of her eyes, and lifting not a hand to receive the proffered decoration. Here were the guns, yonder was the Arc de Triomphe, and in the midst this moving and dramatic scene of the mother of France and her child paying tribute where tribute was due. The pedestal bore the simple words, “*Au Poilu.*”

I want to pay an affectionate tribute to the American poilu, the “doughboy”, as he is called across the sea; the “buddie”, as he calls himself; the wonderful fellow, baffling delineation, defying description; the *bon camarade*, as the Frenchman calls him; very gay, very simple, without affectation, easily adjusting himself to new scenes, adapting himself joyfully, whimsically, to strange customs; ever polite to women, ever sweet and gentle to little children; fearless in battle; patient in suffering, “bearing all things, believing all things, hoping all things, enduring all things,” it can be said of him as of charity, he “never faileth”.

First I want to speak on His Religion.

1. And of course it is necessary that I should not only describe the American soldier in these few words, but that I should also define religion. What do I mean by religion? The word defines itself, *religare*, to bind; we get the word ligament from it. That which binds us back to God is religion. Perhaps I can best illustrate what I mean by religion by a story. Once there was a little boy in London flying a kite. There was fog all over the city; and as a stranger came up all he could see was the little boy hanging on to a string, tugging and pulling away at it with the greatest interest. He said to the boy, “What are you doing?” “Why,” said he, “I’m flying a kite.” “Flying a kite,” said the man. “I can’t see any kite, can you?” “No,” said the boy, “I can’t see the kite but I can feel it pull. It’s up there all right.” Well, religion is feeling the pull of God. We do not see Him, we only know He is there because we can feel Him pulling us up, tugging at us, trying to lift us up. We know that He is at the other end of our life.

The American soldier at the front, if you ask him whether he believes in God, would answer in characteristic phrase, “I’ll tell the world there is!” It is a saying at the front that the only soldier who doesn’t believe in God is the one who has never been under shell-fire or bombs. A battery is going into action; it moves up into a wood; its guns of course are camouflaged, painted strange colors, covered with trees and leaves as it passes along the road to screen it from the enemy eyes looking down from planes high above. As the battery arrives in the woods shells begin to arrive; the enemy has found the range. The guns are unlimbered, the battery is set up, the liaison is established between guns and planes, the cook starts the mess, the chaplain builds his altar. There is not a boy, I don’t care what his denomination is, who does not understand and welcome that altar and the invitation to communion with Christ as he stands in the very jaws of death. Up there above Verdun a captain of artillery was fighting—Jack S—. Jack S— had a brother also a captain and personal aide to General E— of the —th Division, stationed at Verdun. That brother was brought to our evacuation hospital with pneumonia. I was with him before he died and I buried him—a fine Christian gentleman and Churchman. After his death, his brother, the artillery captain, came to my quarters. He sat down on a chair,

loosened his heavy trench coat, and in the privacy of that little room let the tears gather in his eyes and roll down his cheeks, as he said to me: “Chaplain, my brother and I were more than brothers—we were pals, we were close friends.” I understood and kept silence. I reached over and pressed his hand. I handed him a card that showed the picture of our Lord upholding a fellow staggering under a shell, and bearing the simple words, “Hard hit—Hold fast!” He looked at it steadily as the gracious message burned itself into his soul, and then he put it into his pocket. He brushed the tears from his eyes and, leaning over, spoke to me words that I shall never forget and that express in the language of the officer the sentiment of officer and doughboy alike: “Chaplain, we of the —th have been in the trenches since last February. You know how I am living and my fellows—like swine, in a dripping dugout. The action is fierce. I want to say to you that every illusion that I ever had as to the value of material things, as to the worth of what can be seen and touched and handled, is gone forever. What happens to me, to my body, my possessions, to my house, to the things that are handled and seen, I don’t care a damn. And I want to say to you that every vision I ever had as a boy, as a youth, as a young man, has been enhanced a thousandfold. I know that nothing remains, that nothing counts, that nothing matters except the unseen and the eternal!” “Captain,” I said, “I know that this is true, every word of it, and I am glad to hear you say it; for I heard yesterday of a man, a captain by rank, in this camp, who said he didn’t believe there was a God.” Never shall I forget the sharp, piercing look of S— as he replied, “When did that man land at Brest? How long has he been at the front? Only the rookies fails to recognize God!”

2. Now, I know perfectly well that the religion of the American soldier at the front or anywhere else, is, by and large, if not in its essential content, at least in its theological formulation and expression, in its clarity or confusion of definition, the reflection of our system of religious education at home. Religion is one thing, theology is another. They ought to go together. Religion is of course vastly more important than theology, just as flowers are more important than botany or stars more important than astronomy. And yet, what a pity it is when one who loves the flowers cannot name the flowers, cannot describe them intelligently, cannot give them their backgrounds of soil and sunshine, climate and environment; and doesn’t know perhaps the poisonous from the healing herbs. The defects of the soldier’s religion are the defects of our religious education.

The great central fact he has hold of—God. As to the rest, the theology of the American soldier, his knowledge of the Bible and of Christian teaching, is just as meagre as that which you and I have provided in our public schools and so-called system of religious education. I shall never forget meeting a colored soldier, one of those fine fellows from Alabama, who saluted me with one of the snappy military salutes that only the American negro can give—for the American negro is a great ceremonialist. “’Scuse me, Chaplain, ah’ve been wantin’ to ask you about a town he’ar that’s got a circonomference of about six miles ’round!” “A circonomference of six miles round?” said I. “Yas, suh, one o’ these he’ar towns with a circonomference—just wait a minute. Ah b’lieve ah’ve got a paper right he’ar in ma pocket that shows a picture of that town!” Down he went into his pocket and brought up a crumpled, soiled French edition of the New York *Herald* with a picture of the city of Damascus! And then and there I hung upon that picture the story of St. Paul and the heavenly vision which, I am sure, convinced him that I was a man of exceptional erudition; for he rolled his eyes as he opened his ears and drank in the Word, and eagerly asked me to come over and address the whole battalion in the woods, for he certainly knew “the boys would just love to hear me talk.” Oh, if I had only had more Bibles—not merely New Testaments, but Bibles—for I have known fellows to travel twenty-one miles over and

over again asking me eagerly if the Bibles had come yet, because they wanted to read the Old Testament as they had finished the New.

I remember one poor boy from Kentucky, back in the mountains, who was dying from the effects of gas. He had been wounded in the hip, brought up by stretcher-bearers, carried back a little way to a ruined house where they tenderly placed him in front of the fireplace. No sooner was he there, however, than a gas shell burst in the chimney and flooded the poor fellow with gas. He was terribly burned from head to foot. As I went through he said in the voice of a little child, "Chaplain, won't you sit down and talk a little while with me, and hold my hand, and keep me company?" Well, I had hundreds of men to see, but I sat down and held his hand and tried to soothe his suffering, which was very intense. "My Lord!" he said. "There's one thing I want more'n anything else!" "What's that?" I said, hoping in my clerical heart that it was something religious. "An onion," said he. "If I could only get my teeth into an onion!" You may be sure that I got the onion, and carved its large juicy slices and put them into his poor bandaged hand. My eyes were full of tears, both ways, as I saw him crunching that onion. The next night, as I passed along the sawdust corridor and passed his Bezaneau tent, a nurse came out and said a man was dying. It was my boy from Kentucky. "Chaplain," he said, "I ain't never had no religion. Is it too late now?" "No, my boy, it's never too late." "Well, could I be baptized?" Then came the explanation of baptism in simple terms and the holy sacrament itself. The end was drawing near. "Chaplain," he said, "I don't know no prayers; I never did learn a prayer." "Oh, yes, you do, my boy." "No, I don't." "Oh, yes, you do." "Well, what do I know?" "Well, you know 'Now I lay me down to sleep.'" "Yes," he said, "my mother taught me that. Would it be all right for me to say that prayer?" And he said it. We said it together, and so he went through the river and up the bank and entered into the city; and all the bells rang for joy.

You see what I mean when I say we must give to our youth, as they grow up, that instruction—that instruction, yes, I shall dare to say it—such definite instruction as the Roman Catholics give their children, not only in the Bible but in the essentials of their faith. Mind you, many of these boys have these teachings clearly and definitely. I could tell you of my orderly, a Methodist minister; of a fine young Churchman, one of the best of sergeants, who was regular at his duties; of Roman Catholic boys who never failed to attend their services whenever they got opportunity and said their beads and read their prayerbooks; of Methodists who rejoiced in the Lord even on their deathbeds; of Baptists and Christians and Presbyterians who witnessed a good witness. But these soldier boys are coming home to give new support to the Church; enthusiastic over the work of the chaplains, crusaders for God as no young men for generations have been. We must provide for them more definite instruction, and for the generation that is coming up behind them.

3. The essence of religion—of the Christian religion—is love. Love in sacrifice, love through sacrifice, sacrificial love. The Cross, the centre of Christianity, teaches that. God so loved the world that He suffered; Christ so loved us that He suffered for us. "Greater love hath no man than this: that a man lay down his life for his friends." I love the word "buddie". You know, it is short for "brother"; it is the diminutive for "brother". When a soldier calls another soldier "buddie" you feel the loving comradeship that is there. They love their country, and they love each other, and they love humanity. I have seen them again and again wounded terribly, suffering exquisite suffering, but I have yet to see one sign of selfishness or inconsiderateness among the wounded as they are brought in. It is always the other fellow first. It is, always, "My wound doesn't amount to anything, look after him." I know of one man who came in and represented his wounds as "just a scratch", and refused to be pushed ahead of the others; but when we had him stripped and ready for operation it was too late. He had a sucking wound in the chest and gangrene had set in in the leg.

I hope that sometime I can adequately pay tribute to the splendid Christian example and evidence of religion given in

just such sacrificial love. Didn't I bury one heroic aviator whose petrol was struck by an incendiary bullet? His machine went up in flames; but he stuck to his post, never lost his head, determined to bring his observer down. The flames were sweeping back into the fuselage. He called to his observer to get out and mount the wing; this he did, and that pilot brought his machine down in great graceful curves and landed it almost without a bump, and saved his observer's life. And when I said the service over his grave—all our men standing as they did day by day in reverent attention—and the bugle was blown for taps, and all saluted, we knew that we were speeding the soul of one who had fought a good fight and lifted up the cross before his fellowmen.

I am not among those who have had to revise their theology because of this war. Every experience I have had—personal, private, domestic, public—has demonstrated anew the reality and power of the Christian religion. The Church's theology has not been changed; it has been deepened by testing, it has been brought into closer harmony with the religion that lies behind it. I am not among those who believe that the soldier who dies on the battlefield in that act atones for every sin that he has done and saves his own soul. No. He needs a Saviour and His atonement, and must be united to that Saviour's sacrifice to obtain eternal life. Make no mistake. These boys who fought and who fight—these soldiers of ours are no saints, and even their splendid heroism and death cannot in a moment transform them into saints. And yet I think I would take my chance with them in the presence of the Great Judge; and I know that they love the Saviour who went up and down the battlefields, trying men, searching men, testing men, strengthening men, working many a miracle in their hearts as they marched and ate and slept and fought. The American soldier is like Jim Bludsoe, the hero of John Hay's poem:

"He weren't no saint, but at judgment
I'd run my chance with Jim
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He seen his duty—a dead sure thing—
And went for it thar and then
And Christ ain't agoin' to be too hard
On a man that died for men."

LET THIS, St. Paul saith, be your work, to give thanks in your prayers both for the seen and the unseen, and for God's benefits to the willing and unwilling, and for the kingdom, and for tribulation, and for refreshment. For thus is the custom of the saints to pray, and to give thanks for the common benefits of all. I know a certain holy man who prayeth thus. He used to say nothing before these words, but thus: "We give Thee thanks for all Thy benefits shewn forth upon us the unworthy, from the first day until the present, for what we know, and what we know not, for the seen, for the unseen, for those in deed, those in word, those with our wills, those against our wills, for all that have been bestowed upon the unworthy, even us; for tribulations, for refreshments, for punishment, for the kingdom of heaven. We beseech Thee to keep our soul holy, having a pure conscience; an end worthy of Thy loving-kindness. Thou that lovedst us so as to give Thine only-begotten for us, grant us to become worthy of Thy love; give us wisdom in Thy word, and in Thy fear, inspire the strength that is from Thee. Thou that gavest Thine only-begotten for us and hast sent Thy holy spirit for the remission of our sins, if in aught we have wilfully or unwillingly transgressed, pardon, and impute it not; remember all that call upon Thy name in truth; remember all that wish us well, or the contrary, for we are all men." Then having added the Prayer of the Faithful [that is, the Lord's Prayer] he there ended; having made that prayer as a certain crowning part and a binding together for all. For many benefits doth God bestow upon us even against our wills; many also and these greater, without our knowledge even. For when we pray for one thing, and He doeth to us the reverse, it is plain that He doeth us good even when we know it not.—*St. John Chrysostom.*

ST. KATHARINE OF SIENNA, desiring to know the true and short way to perfection, was taught by God in these words: "Know, that the well-being and perfection of My servants consist in this one thing, that they should do My will alone, and strive with utmost zeal to fulfil it. The more diligently they apply themselves thereto, the nearer they approach to perfection, because they cling the closer to Me, who am the sum of all perfection."

Public Sentiment and the Censorship of Moving Pictures

[NOTE.—This article is part of a letter prepared by the Rev. Phillips E. Osgood, the Rev. G. B. Matthews, and Mr. Henry H. Bonnell, a sub-committee of the Social Service Commission of the diocese of Pennsylvania. The letter was sent to the diocesan clergy.]

THE moving pictures are not a minor but a major influence in the mental and spiritual growth of our children. They are also a major influence in the lives of many who are adult—at least in years. The picture supplants the book, the theater, the out-of-door sport, quiet family gatherings at home, as a compeller of emotion in the development of many a child. Youthful ideals are modified almost at will by the moving picture producer, if we do not first modify his own ideals.

The moving picture business is now fourth in invested capital in the United States, and it is natural that in so tremendous a business a large part of it will be managed by producers who think in terms of capital. This means, also, in terms of sensationalism for the sake of money returns.

Probably many of us do not think of the moving picture business in bulk, but only in its individual possibility for an evening's enjoyment or an afternoon for the children around the corner. If, however, we consider the problem as a whole, it grows so serious that some kind of concerted action must be recognized as imperative.

A short while ago, when moving pictures began to impress the mind of the people with their portentousness, the moving picture producers themselves organized and have since supported the so-called "National Board of Review". (We have all seen films marked with the seal of approval of this board.) The National Board of Review is a purely voluntary organization, which has no official or legal standing. It cannot compel films to be submitted to it for inspection, nor has it any legal power by which its decisions on submitted films can be enforced. Since it is supported by producers, it is natural that with the best of intentions its standard and operations have been indulgent to the producers. The only serious danger in the existence of this board is that it may give the impression of legal authority, and discourage movements in the interests of legal censorship in the various states and communities of the country by the impression that such censorship is unnecessary. It is clear to any one who investigates the matter that this board may be counted out as a constructive force, and that there must be a clear understanding of its non-legal jurisdiction.

Our own state has a Board of Censors, established in May, 1915, by an act of the state legislature. This board is not a burden upon the taxpayers of the state, for its revenue from authorized charges for inspection is ample to pay all expenses. The act which established the board limits the censorship to obvious evils. The standards of the censorship are unqualifiedly against such abuses as the depiction of sacrilege and gruesomeness; bar-room life and drunkenness; women drinking and smoking; prolonged love scenes; indecent lack of clothing; the ridiculing of religion or of religious sects; underworld scenes; opium dens; objectionable dances; the use of habit-forming drugs; deeds of degrading violence; disrespect for officers of the law; methods of crimes in such fashion that they are instructive; sex problems of undue crudity, etc.

To read this list of standards may make one feel that they are almost unnecessary because so obvious, and yet the members of the Social Service Commission can testify from personal knowledge that each and every one of these standards is in daily need of insistence in the offices of the Board of Censors. All these evils the board has persistently to fight.

A little while ago the Social Service Commission made arrangements with the Board of Censors to mail for a month to the clergy of the diocese copies of the weekly "Elimination Sheets", which must have proved to the recipients beyond the shadow of a doubt the reality of the work of the board in guarding the morals of the community. The committee of investigation further testifies that the following quotation from a recent report of the board is not in the least overdrawn:

"We believe as a result of observation that at least seventy-five per cent. of the pictures which are manufactured in this country are melodrama. At least twenty per cent. of the remainder are comedies for the most part of a coarseness unknown at any time in the history of the American theater upon the cheapest variety stage. The melodrama is distinguished for its lurid delineation of one or another kind of crime. The habitual visitor of a moving picture house, therefore, lives in a world in which women are betrayed; men and women murder other men and women, or kill themselves; fight follows fight, until every standard of conduct of the beholder is in utmost danger of debasement. It is necessary to go back in memory only a short way to recall scenes in pictures brought into the Pennsylvania board's production rooms of men tied to logs which are being run through sawmills; torture scenes of a variety of horrible kinds; vivisection; burial alive; the catching of a man in a trap to be left to devouring wolves, etc. As for the comedies of the screen, their lewdness and vulgarity causes them to be under constant observation. There is scarcely a picture in several series which might be named, and which are ranked among the leaders of popularity and sale, that does not fundamentally rest upon the kicking of men by women, or women by men; rough usage of cripples; pounding men and women in the head with a mallet; throwing pies and eggs in their faces; taking off their clothes; oversetting them and putting them in vulgar positions."

Warden McKenty, of the Eastern Penitentiary, once said: "Many of the convicts in this penitentiary are confined here because of criminally suggestive motion pictures. That isn't any theory of my own. My men come to me and tell me that, and I believe it. Three serving life sentences blame their fall on pictures. That is my answer to those who oppose strict censorship for the movies."

It should not be understood that all moving picture producers are guilty of this flagrantly-wrong influence upon the mind of the community. Many producers are clearly gifted with a vision of the higher possibilities of moving picture art and its capacity for education in the best. It is a pleasure to record that most of the prominent moving picture "stars" are doing work comparable for wholesomeness as well as for skill with the better type of theater. The only thing that needs to be said about these is that, although they need no censorship to speak of, nevertheless they have nothing to fear from it.

It will be said that extraordinary caution on the part of parents is rendered unnecessary by the excellent state censorship, on the assumption that a permitted film is, by such sanction, a worthy film. This brings us to the most important part of our message. It is not only that we should fight against any lowering of the safeguards of the present law by forthcoming legislation; but we should exercise an additional censorship ourselves. It by no means follows that because a film is passed it is wholly good. It is, it is true, free from the grosser forms of vice to which we have alluded, and that is as far as the board can legally go. So far from being guided by puritanical principles, the board is forced to err on the lenient side, for otherwise its efforts would not be supported. Public opinion is not yet prepared to back a more wholesale censorship, and the serious hiatus must be filled by enlightened personal care and supervision. The motion picture does not differ in kind from the spoken play and the novel. The baser group of theatrical managers and publishers would find themselves in jail if they should produce what they are plotting constantly to produce; but this does not imply that all of the products which the law permits are entirely free from debasing elements. The motion picture differs from other forms of publicity only in that it is the most public of all; its cheapness and its high pictorial quality appealing to thousands where the more expensive forms of entertainment appeal to hundreds and to tens.

The motion picture is apparently here to stay. Our young people flock to it in droves. We should keep it as clean as possible, and turn it into a constructive influence.

A Sermon

By the Rt. Rev. JAMES DE WOLF PERRY, D.D.
Bishop of Rhode Island

Preached in the Church of St. Martin-in-the-Fields, London, England, on Thanksgiving Day

"In all these things we are more than conquerors."—Romans 8:37.

AT a supreme moment of history, we have come together, to find for our full hearts the only means of adequate expression in praise and thanksgiving to Almighty God. The occasion transcends the power of speech. Only in reverent silence can the truth be realized. Only in future years, perhaps in centuries, can the whole significance of it be known.

It is well for us, however, to state as best we may, in simple and comprehensive terms, the meaning of the events that we have witnessed. For the first time the whole world has joined in conflict with a single issue at stake, and with a single enemy to be encountered. It matters not in how many or how few the evil spirit found embodiment, whether it showed itself now in the sinister figure of one man, now in the brutal purpose of a whole people; again in what appeared to be an international conspiracy. The essential fact was that, through all of these, a rebel will was challenging the moral and spiritual sense of mankind. It dared to take the language of righteous conquest in its campaign against righteousness. It dared to take the name of God in its warfare against God. And, as with the cause which has engaged us, so the outcome has no parallel on earth. Only one such thing has ever been pictured. It was in the revelation of St. John when "there was war in Heaven, and Michael and his angels fought . . . and the great dragon was cast out, that old serpent called Satan which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him." And, may we not hear to-day some echo of the voice which the Apostle heard, "Now is come salvation and strength and the Kingdom of God, and the power of His Christ, for the accuser of our brethren is cast down which accused them before our God day and night, and they overcame him by the blood of the Lamb and they loved not their lives unto the death. Therefore, rejoice, ye Heavens, and ye that dwell in them."

Without anger or resentment; purged from thoughts of vengeance and requital; sobered, not enraged by memories of anguish and suffering and affliction, we are met with thankful, chastened hearts to dedicate our victory to God. In that presence may we not, must we not, feel the solemn obligation laid upon us? Ours is the terrific responsibility, no less than the joy of victory. Were we content to dwell upon the picture of an enemy suffering the punishment that he has brought upon himself, we might go upon our way glorying in the defeat that we have inflicted and the deliverance we have won. By the sorrows of a whole world we dare not rest our victory on that low plane. The measure of a triumph must be gauged by the price at which it has been gained. The Cross of Christ has proved the everlasting truth of this. By bearing all the struggle and the pain and sacrifice of which the world was capable, the Cross accomplished an emancipation of the world, and by the same token and by no other can the present deliverance be understood. It was not achieved by force of arms alone. Had this been all, to have arrayed against the enemy forces more powerful than his, and by that means to have vanquished him, could have proved us conquerors and nothing more. But there is more. Because the war was something other than a quarrel between men and nations, it was decided by a power greater than a trial of brute strength. What will be the meaning of the names, forever sacred, of Liege and Ypres, the Marne, Verdun, and Château-Thierry? They tell the story of the stand by hundreds against thousands: of thousands against tens of thousands; the victory of raw battalions over veteran armies. There it was that England and Belgium, France and America, gave final answer to the challenge of might against right. There was proved forever the triumph of the Cross. Go back mile by mile, month by month, along that *via dolorosa* of the nations, and you can hear echoed all along the way St. Paul's rehearsal of the programme of the Cross. "Tribulations and distress, persecution, famine, peril, and the sword. For Thy sake we are killed all the day long; we are counted as sheep for the slaughter." Then follows the clear vibrant cry of victory, the supervictory of which the Cross alone is the symbol, "in these things we are more than conquerors."

A war beyond all other wars in the destinies involved and the sacrifice exacted can issue only in victory beyond conquest. Here, let us make no mistake. There will be required of us both as conquerors and as guardians of the public weal, the exercise of power, firm, wise, unyielding power over the forces that have caused the war. Our responsibility as Christians forbids any feeling of revenge. Acts of vengeance would be visited only upon

our heads. But all the laws of God and the peace of the world demand a just and thorough punishment. God grant us grace to rise speedily to the full measure of this duty. But there is a far nobler and more difficult task awaiting us. The discipline of war shall have made that nation more than conqueror which has learned the lesson of self conquest. It is safe to say that there never was a time when the national conscience of every people upon earth was so sensitive, and the flame of moral aspiration was so ready to be kindled as to-day. It will not be enough to stand in support of the ideals which men of all the Christian world have been defending with their lives. The fight with evil is not over when it leaves evil vanquished. While the Archangel's heel is crushing the demon into the earth, his head is surrounded by new light, his eyes are radiant with new vision. No righteous war is ever fully won until it creates a loftier standard of righteousness, and a purer medium of thought and act and speech.

One week ago, while yet the consequences of the war were still subject to random talk and speculations, there was heard, through the confusion of voices, one clear word crystallizing the thought of a nation in a single aim. It came from the heart of England, from the lips of England's King, calling upon the Empire to create a better Britain. We may be glad that this was the first appeal to a world facing the dawn of peace. We cannot tell, though we may well imagine, how universal the response will be. We of America can pledge our country to the same endeavor and set ourselves, God helping us, with England and our other Allies to create a better world. Never in her history has America known such a day of national rejoicing as this will be. It is the more glorious because we are permitted to look beyond results and to join in the Thanksgiving of our sister nations. Above all the other blessings that have crowned America she will have reason to give thanks for the common cause which has brought her sons shoulder to shoulder with their brothers of England and France. That fellowship must not, shall not, be violated. It is sealed by the blood that has mingled on the fields of France and Flanders. It is consecrated to a work of which the war is only the beginning. When the time arrived that America could come with united efforts and undivided resources to claim her place in the partnership of freedom, it was with no restriction nor reservation in the relationship that she avowed. She stood there, as she stands now, with nothing less to give than all she has, with nothing else to gain than her own soul, rejoicing in the right to be counted one with all her Allies—Allies in service, Allies in suffering, Allies in an undying purpose.

Four years ago the nations came to their great task unprepared. Small armies, hastily mobilized, inadequately armed and trained, were thrown against a military system which for forty years had been carefully organized for the attack. By all human calculations there was no reasonable ground on which to base the hope of victory. The only fact which insured success, and enabled the armies of the Allies to achieve it, was the power of a deep, unyielding conviction. In the heart of the Christian world the outcome of the war was assured from the beginning, because it was God's war. The Allied armies moved with sure confidence because they knew themselves to be His Allies. That fact it was which turned defeat to victory when only a miracle could save. The weapon with which the Belgians first met the advancing hosts, with which the British and the French, and later the Americans, carried on against odds, was their faith. The soldiers' creed is very simple—usually silent—but charged with life and meaning when it finds expression in the two words "I believe," or whispers in confidence "I have seen God."

"I have seen Him in the watchfires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps."

When our troops return home the richest fruit of victory that they can bring will be an infusion of this vital faith into the thought and life of the new world that is to be born.

We are standing to-day on the threshold of an epoch. You will not charge me with exaggeration when I say that we are less prepared for peace than we were four years ago for war. What problems the present century may have in store for us we see only as through a glass darkly. The solution of those problems is altogether hidden from us. For the new prospect our vision has been cleared by certain disillusionments. Whatever glamor had surrounded war is completely, and let us hope forever, dispelled. We dare not say that this war shall have been the last,

nor dare we pledge the world to a programme of unbroken peace. Wherever and whenever the powers of evil rise against the kingdom of righteousness warfare shall be waged relentlessly. But this shall be accepted as the discipline, not the desire, of the world. The glory of war has been dispelled; the glory of the Cross in time of war shines out with new splendor. What decisions may be reached, what changes may be wrought as the heritage of war, in the approaching council of the nations, will have temporal significance at best. The power of endurance, the tenderness of devotion, the grip of honor, the bonds of world-wide fellowship, will be a heritage for all future generations.

"The tumult and the shouting die,
The Captains and the Kings depart,
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
God of the nations, spare us yet.
Lest we forget. Lest we forget."

No less truly shall the experience of war have changed the perspective of material and spiritual values. Why should the world have sacrificed its wealth for the hope of the new creation soon to rise from the ruins of the old? There can be but one answer. The souls of men everywhere, are reaching out for an existence in which the Spirit shall have mastery. They feel the touch, they hear the marching tread of their brothers, who, glowing with life, have passed at the moment of their triumph into the presence of God. No condition will be tolerated which forbids companionship with that radiant Host. How shall their victory be consummated and made forever ours? From the open Heavens we can hear them answer, "This is the victory that overcometh the world—even your faith."

RECONSTRUCTION AS A WOMAN'S JOB

By FRANCES L. GARSIDE

PARIS went mad on the day peace was declared. In a foyer of the Y. W. C. A. groups of excited women gathered, laughing and crying at once. Suddenly there was a lull in their rejoicing. The sober second thought had come. "I suppose," they said to the Y. W. C. A. leader in charge of the foyer, "that you will all go back to America now that peace has come. What will we do without you?"

Of course you have read all the following facts and figures before. Read them again so as to get an idea of what the work of the Y. W. C. A. in France may be in the future. You know that Bonedust Soap is the best soap because you have read it many times, and you ask for a certain brand of canned soup because the moment you think in terms of soup a picture of a very attractive advertisement comes to your mind. Read and re-read the following statements; they are not less educational than information of brands of soaps and soups.

In the world war, recently ended, France lost 2,500,000 men; some dead, some maimed, some diseased beyond recovery. Her war debt is \$24,000,000,000. The territories under German occupation were the wealthiest of France; six per cent. of the area of the country, and paying twenty-five per cent. of the total taxes. Of the cities and villages nothing remains; 350,000 homes have been destroyed. To rebuild—simply put up the walls, and take no account of the furnishings—six hundred million days of work will be necessary. Every field is out of agricultural commission for a year, or longer; the losses in horses and cattle amount to 1,510,000 head; in agricultural machines, 454,000.

Of all the plants, machinery, mines, etc., nothing is left. It is estimated that it will be ten years before the output of the coal mines is back to normal.

Every man who drops a musket will find a place in this work of clearing, rebuilding, etc., waiting for him. France has not built a ship in four years, and has lost a million tons by the submarine. Her railroad systems are little more than parallel lines of rust; she has no railroad equipment. With one-fifteenth of her man-power gone, work awaits double the hands to do it.

The women will remain in industry. They will have no choice in the matter. Were there men enough for the task, they would still have to follow gainful occupations because of the hundreds and thousands of men who will never return, and upon whose wives and mothers and daughters rests the support of the household.

The women of France worked in poisonous gas, in mask factories, in making munitions; in brief, in putting into the

hand of the man at the front the weapon with which victory was won. They will no longer work on weapons of war. The airplane factories will be turned over to the making of agricultural implements; there will be cotton mills in operation, paints and dyes to be made; household and agricultural furnishings, and tools; there will be more to do than there was four years ago; and as much to do as in any day during the conflict.

The woman will remain on the job, with the man at her side, instead of at the front. The period of relaxation, following the long years of strife and anxiety, will be a perilous one. The Young Women's Christian Association opened foyers in all the large manufacturing centers of France when there was war; these foyers, to give the women wholesome food and stimulating recreation, will not close. The need is imperative that they remain open, and that more are opened.

The hillsides of France are thickly planted with graves. The sacrifice has been tremendous. That sacrifice will have been in vain if, having saved the nation from the Germans, the women are not saved from the returning soldiers, and from themselves. They have suffered grievously and long; the hour of recreation is at hand. To make of that hour of recreation a period of higher development, to keep unobscured before the women of France a vision of a better France, will be the post-conflict work of the Y. W. C. A. and of similar organizations.

This is a determination that springs, also, in the hearts of the French people. "If you must leave us," is the attitude toward the Americans, "we beg of you to retire so slowly that we may gradually step into your places and take up without interruption the wonderful work you are doing. The foyer is needed now, more than before, for the working women of France."

Every day one reads and re-reads the merits of certain brands of soups and soaps. Let us keep familiar with the best brands of human kindliness.

WHAT THE CHRISTIANS LOST DURING THE SACK OF ROME

THESE ARE the considerations which one must keep in view, that he may answer the question whether any evil happens to the faithful and godly which cannot be turned to profit. Or shall we say that the question is needless, and that the Apostle is vaporizing when he says: "We know that all things work together for good to them that love God." They lost all they had. Their faith? Their godliness? The possessions of the hidden man of the heart which in the sight of God are of great price? Did they lose these? For these are the wealth of Christians. But as to those feeble spirits who, though they cannot be said to prefer earthly possessions to Christ, do yet cleave to them with a somewhat immoderate attachment, they have discovered by the pain of losing these things how much they were sinning in loving them. For their grief is of their own making; in the words of the Apostle, "They have pierced themselves through with many sorrows." For it was well that they who had so long despised verbal admonitions should receive the teaching of experience.—*St. Augustine.*

CHRIST'S REVELATION

CHRIST BEGINS with, comes from, Him who sits upon the throne. His very message is that God is God, though the earth quake and the rocks are rent and men's hearts are failing them for fear. Calmly guiding all things towards His own freely chosen goal: meeting each headlong rush of evil; reaching down into the very heart of sin and sorrow, and finding there instruments of His own blessed will; making all things serve His purpose; perfectly at home upon the battlefield; disposing all the issues; never baffled; never wavering; but ever set on righteousness and always moved by love; that is the meaning of the Christian's God; that is the background and the setting of the Christian Gospel. That is the background. And in the foreground, here on this earth, in veritable human flesh, Christ comes to win us for, to bring us to, this One Almighty Father. Not because God is so weak, but because He is so infinitely strong, does He speak to us through baby lips and call us from a cross. Not because God's hold is so precarious, and His will so dependent upon ours, but because He made us all, and owns us all, and loves us all, does He plead with us, and leave us free to love Him or to spurn Him as we will. None but the Lord of Hosts would dare to do it, could afford to do it. But He, the Lord of Hosts, in doing it, is seen to be more than ever God.—*Bishop Rhineland.*

The New World and Education

By the Rev. LYMAN P. POWELL, D.D.

CO have spent almost two of the supreme years in the world's history in the observation of educational life in the old world and the new is an experience worth a lifetime's waiting.

Of course Germany was bound to fail. Her educational system turned out machines, not men. The Allies had no faultless educational scheme; but they never have forgotten the intrinsic value of the human being. Their boys gave a good account of themselves because, crude and new as is our educational experimentation, it is democratic, it develops initiative, it substitutes the quickstep for the goosestep.

There was something pathetic in the eagerness of French and British educators when I was "over there" to have with us what instinctively they called educational reciprocity. There was positive embarrassment at times in their courteous overemphasis of the importance of my visit. In England they were in fact so cordial to me that I had at last—because no day was long enough for me to repay in full their courtesy—to flee to France.

But in France I met, if possible, a heartier welcome. I told them I was no diplomatic representative. I would not try to play the rôle of Colonel House even when the same homes opened wide their doors for me. I showed my "letters" that they might save me from the need of explanation; but sometimes to such little purpose that weeks after my return from Europe I saw the cabled despatches which had come in my absence giving to my pilgrimage undue significance.

After all one is somewhat to blame for his enthusiasms. They ride him even when he thinks that he rides them with a stout bit. Certainly the recognition at the outset that the world could not be made forever safe for democracy except by some sort of mutuality of educational ideals among the nations fighting against a wrong education of the soul as well as mind was some excuse for waxing keen in talking with our kin by blood or spirit overseas about the education of the future.

And how the problem of the young French women did appeal! They were so courageous and so charming. The young men they would naturally have married were lying under those well-kept mounds all over France or mingling their blood with that of British boys in Flanders field. There were so few eligibles left that for the upbuilding of the French foyer they were practically negligible. The young women were in consequence planning for themselves a future any other woman in the world would possibly have regarded as hopeless. They knew what American colleges are like. They understood that in the preparation for efficiency in life for women America easily takes the lead. Bryn Mawr was bringing over five on her European scholarships long since established.

I knew that many other institutions—as the presence this year of French young women in more than sixty of our institutions proves—would be glad to have them come as students. Invitations came last year to me from Canada as well as the United States to state the case before our colleges. I did all I could. The Association of American Colleges soon relieved me of the personal responsibility. But I have in all my traveling about the country since never lost an opportunity to "carry on". Many would have done the task differently. Others would have done nothing. Some would solemnly have waited for official action on one side or the other. But I long since learned that each must follow his own bent, and that it is easier to correct incidental mistakes than to correct the supreme blunder of doing nothing, better to drive ahead in your own way than to invite some day the contempt of the leader at Arques who dismissed the belated Crillon with the words: "We fought at Arques, and you were not there."

But the war is over. Plans are under way for right educational relations with the world. A good beginning is already to our credit. And to my observations abroad I have added these months past observations as important to me the whole country over.

In visiting our colleges and universities I have had new reasons to be proud of them. Just now they are suffering from the war's upheaval and the S. A. T. C's demobilization. No institution has gone on as usual. No institution could. Boys were brought in last September by the thousand, in many instances abandoning remunerative positions to prepare to serve their country. Now they are by the thousand demobilizing with no work in sight, with no knowledge of the law of contracts to salve their disappointment or to save them from the feeling that the deal has not been altogether square.

I have talked with students by the hundred. They were as willing to offer up their lives as any they regard as lucky who "went West" to carry East the Stars and Stripes. They also would have paid the last full measure of devotion and thanked God for the chance. The contract makes it possible to close the college course of many a boy December 21st at latest. But I wonder if it is good economy. I wonder if it is good policy. I wonder if it is a "square deal" by these fine boys to send them home from college. I wonder if a nation which has saved the lives of countless thousand Europeans by "coming to the help of the Lord against the mighty" would not better secure the future of the boys so disappointed at the swift ending of both their college and their patriotic career. Boys are the only materials out of which we can make men. I wonder if we are quite mindful of what all this implies when as a nation we let them end their college days because to keep them through the year, to help them get adjusted to college life, to give them time enough to make plans so that they could stay through the four years, is "not so nominated in the bond". I do not criticize. *I wonder.*

Some one wants to know how our colleges have impressed me in war time. For the reader of my frequent articles I believe the question is already answered. But a final word may visualize the impression. How in the world our colleges have done so well these two years past is an amazement. They have answered every call. They have met every obligation. They have grown more serious and studious. They have developed a new sense of individual and corporate values. They are on the way to learn Matthew Arnold's dictum as to what to rest on lightly and what heavily.

The boys are coming home with keener critical instincts. One in camp said to me: "We are going to finish up this booze business; it is no good." A boy in the S. A. T. C. said: "I guess the social evil will be cut out. After our camp lectures and camp discipline, most of us are through with that. It don't pay." A boy at the front explained to me how the discipline had changed his point of view. "We've all got to obey our officers, and they take orders from the chief. When we get back to college I guess we will have more sense than to put class or fraternity before the college."

There are too many real colleges in the country for any one to call the roll. I am going to venture to name two merely as types: One is in the middle west; one in the East. I know both well, but no better than I know scores of others. I name them because they are excellent examples of the ordered college life. Neither indulges in all-night orgies. In neither does the executive stand alone where discipline is necessary for the corporate good. In neither is the responsibility shifted. Neither tolerates drunkenness or social vice. Public opinion in both supports authority, and places first the supreme and the lasting good at stake. In both as in many others I could name there are no non-conducting media between the individual student and the executive. There is in them as elsewhere a general agreement, never violated, to maintain the lines of communication from the lowest to the highest. The alumni of each show their pride in their alma mater in more substantial ways than flaunting banners at reunions and then forgetting for twelve months the rock whence they were hewn. The student membership in each has steadily increased by their sheer momentum of intrinsic worth. They seek no praise of man and get the praise of all who know what they are doing. If they knew that I were mentioning them among many they would like

our British and French friends in the war think more of their own mistakes and others' virtues. In their ideals, their intellectual worth, their moral and their spiritual living they are close together, though miles separate them from each other; for one is Grinnell in Iowa, the other Wesleyan in Connecticut.

A PRAYER

O Jesus Christ, who wept at Bethany,
Be merciful to me! I pray to Thee
For him I love, who on the battlefield
Unflinching his gallant life did yield.

"*Dieu le veut!*" he cried, 'mid storm of shell—
The fiery onslaught of the powers of hell—
"*Dieu le veut!*" he sighed, with failing breath,
And followed the crusader's call to death.

Dear Lord, give rest transcending human thought
To him who long and valiantly hath fought;
Vouchsafe to him perpetual light, I pray,
Revealing unto him the perfect day;

And grant to him an ever-deepening peace—
Thy peace ineffable—the soul's release,
Succeeding all the tumult and the strife,
The haunting pain, the wild unrest of life:

O lead him on, dear Lord, that loyally
Through gates of death he still may follow Thee!

HARRIET APPLETON SPRAGUE.

"IN THE BEAUTY OF HOLINESS"

The vesper shadows softly shroud
A cloudless Sabbath day—
A city church where worshippers
Devoutly kneel and pray.

Within that church the lamps burn bright,
Its organ plays again,
The vested chorus chants and sings—
A sweet, inspiring strain.

And to the organ's mighty voice
The singers' sacred song
Responds alike in ev'ry soul
Throughout that church's throng:

"O worship Christ in holiness,
With beauty sanctified,
And let earth stand in awe of Him
That for mankind hath died!"

CHARLES NEVERS HOLMES.

GOD

BY WILLIAM C. ALLEN

"A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod;
Some call it Evolution,
And others call it God."

—William Herbert Carruth.

ONE sunny afternoon in London, in 1916, I entered into conversation with a group of young soldiers and girls in a pretty little park close by Westminster Abbey. I spoke to them of the joy there is in Jesus, whereupon one of them exclaimed: "There is no God. I was brought up to believe such things, but know better." He assigned as the reason for his assertion the awful sufferings developing from the war and his personal experiences in the Dardanelles. His loss of faith, like that of many others, was based on the persuasion that no deity worthy of reverence could permit such anguish to overtake mankind. These doubters represented a natural unwillingness to admit that forgetfulness of religious authority is, in individual, national, or international life, succeeded by suffering somehow or somewhere. Retribution is not a matter of chance.

The lofty mountains, the thunder of the cataract, the boisterous sea, the flow of the rivers, the fruitful field, the

lonely forest, all bear impressive witness to a universal and wonderful Architect. Every humble blade of grass, each modest wildflower—the germination and growth of which science can not explain—bear testimony to the marvelous handiwork of a supreme Creator. The stars in their courses tell of a great Superintendent of the universe without whose control all things would collapse and perish. God is everywhere. The touch of His finger is detected in the far-off worlds—the music of the wind sings His praise.

The most amazing fact of history is the realization of Biblical prophecy. Men of vastly different epochs, with widely diverse intellectual capacity, often unknown to each other, all dedicated to Jehovah, foretold with great variety of detail the coming of One who was to be the light and hope of the world. Their extraordinarily various predictions were realized in the personality of Jesus Christ. According to the law of compound probability as applied to chance, there was not one possibility in very many millions of such a consummation of prediction. To assert that this is coincidence is absurd. The only explanation is that a supernatural authority was operating through these seers of successive centuries, and that when Jesus came He was really what He claimed to be—the incarnate Son of God.

A defiant and sinful man or woman who has been regenerated, purified, redeemed—and there are many such—is a miracle that the unsupported will of man can not produce and which philosophy can not explain. A transformed life bears witness to God. In the presence of twice-born men, the assertions of the agnostic are scattered as the dust.

To those who reject Jesus because of finite vision or human limitations He with love to-day cries out: "O ye of little faith." Those who lay aside the doubts that have harassed them find in Him what He promised—peace. The inevitable law of retribution applying to individuals and nations, the beauty of the nearby dewdrop or the distant suns, the marvels of prophecy, the miracle of heart-change, alike proclaim God's being.

THE WORLD of men has become wearied unto death of man-made doctrines and denominational interpretations of divine truth. That world is clamoring for "unity" of Christian effort. The soul-hungry and spirit-starving man wants the follower of Christ to come to him with something real, with something authentic: wants him to "speak as one having authority". This world-man asks: "What is Truth?" One said: "I am the Truth!" So to-day the world-man wants the follower of that One to say: "I am feeding upon the Truth and in the body of the Truth, the Church, I can show you the Truth and you may abide in Him." Do not be led astray by the American clamor for "something new!" Your soldier boys, and those with whom they have been allied in their cold, far-away loneliness, offering their precious young lives for a democracy which shall be safe for the world, do not want those "new things"—they want the simple prayers and old love-born and love-borne gospel of the Truth! They want the assurance that the folks at home are learning to live vitally and pray affirmatively through the sacrament of the truth! A stricken world begs you of America to revive the true Catholic power of faith with all the authority of "the truth once delivered to the saints," not in any sectarian narrowness but with a real and vital desire to bring about that unity which shall bring all men as one unto Him!—Charles Noyes Tyndell.

HE WHO HATH put on the life of Christ with the intent to win or deserve aught thereby, hath taken it up as an hireling, and not for love, and is altogether without it. For he who doth not take it up for love, hath none of it at all; he may dream indeed that he hath put it on, but he is deceived. Christ did not lead such a life as His for the sake of reward, but out of love; and love maketh such a life light and taketh away all its hardships; so that it becometh sweet and is gladly endured. But to him who hath not put it on from love, but hath done so, as he dreameth, for the sake of reward, it is utterly bitter and a weariness, and he would fain be quit of it. And it is a sure token of an hireling that he wisheth his work were at an end. But he who truly loveth it is not offended at its toil nor suffering, nor the length of time it lasteth. Therefore it is written: "To serve God and live to Him, is easy to him who doeth it." Truly it is so to him who doeth it from love, but it is hard and wearisome to him who doeth it for hire. It is the same with all virtue and good works, and likewise with order, laws, obedience, or precepts and the like. But God rejoiceth more over one man who truly loveth than over a thousand hirelings.—*Theologia Germanica.*

DAILY BIBLE READINGS—II

BY THE REV. DAVID L. FERRIS

THE EPIPHANY

[NOTE.—This installment of readings is that omitted last week.]

UNDERLYING the Christian Year is the purpose of the Church to make prominent in the cycle of its leading festivals the successive outstanding events in our Lord's earthly Life. We pass from the celebration of Christmas to its unfolding sequences, of which the Epiphany is the first. The Christ Child was given that through the Incarnation the Godhead might be manifest.

The Church has always regarded the Epiphany as the Feast of Lights, the Feast of the Manifestation to the Gentile world, "for everything that is made manifest is light." The light that shone o'er Bethlehem in time would illuminate the world; it was the light of a little Child in the arms of His Mother. The darkness must end in dawn, the mystery in manifestation. Centuries before Isaiah had dramatically represented the people calling from the plain to the observer on the tower: "Watchman, what of the night? The watchman said: The morning cometh." For ages the people had sat in darkness, and men were groping for God and truth as the blind grope for the door and the light. The promise of the Messiah hung like a star in the sky, while generations waited for the dawn, until one night there floated over the hills of Judea the song of angels, the *Gloria in Excelsis*—and morning dawned upon the world. That morning came the Epiphany, the revelation of Fatherhood in terms of Sonship.

Through the operation of laws, the light of reason, and the study of natural religion, men had learned of the Deity. But one could never learn what Deity is in His essence until Manhood was taken up into Godhead; and the Word, made flesh, dwelt among us. Without that Word we look at God through the eyes of nature; with that Word we look at nature through the eyes of God. And the difference constitutes the teaching of the Epiphany. Human life will never outgrow the need of this teaching, and never since Christ was given will men the world around turn to the lesson more gratefully than this year when "On earth there is peace among men."

The theme of the Epiphany, and the Light of the world, runs throughout the Bible. The following selections are chosen to illustrate God's eternal purpose that His children shall walk in that light:

Sunday—Isaiah 42: 1-17. The Saviour came a light to lighten the Gentiles. In every man there is a spark which, fanned by the Spirit, will turn darkness into light. "The dimly-burning wick will he not quench." Are you a light-bearer?

Monday—Isaiah 60. The prophecies of this chapter, in language which reaches the highest point of English prose, are the magnet of the ages. "Thy light is come." To that light come nations, kings, and men who are wise. Are you one of the wise men?

Tuesday—Psalm 72. A Psalm of the dominion of the King's Son. Read in the light of the Gospels we see a heaven-drawn picture of the Ministry of the Son of Man.

Wednesday—Matthew 2:1-12. A thousand years before this chapter Psalm 72 was written. What a remarkable fulfilment! Have you knelt before the Manger to offer the Christ the best your life has to give?

Thursday—John 1:1-18. A very simple passage of Scripture, but in the range of the Bible there is nothing more profound. "The life was the light of men." The Source of Life is the Source of Light.

Friday—I John 4. In this chapter is expressed the motive underlying the Epiphany, the love of God. As we contemplate this love of the Father, it should beget in us a greater love of the brethren.

Saturday—Romans 11. The depth both of the wisdom and the knowledge of God which opens the Kingdom to all believers.

THE MUSICIAN

Like a magician
I stretched my fingers into air,
Made a vague pass or two,
And spread them on the keys of the piano.

Out of nothing, music;
Out of air, tones;
Out of me, magic.

Lord, I believe at last in miracles!

B. K. VAN SLYKE.

A PREACHER'S REMINISCENCE

BY G. L. B.

COLSTOI used to claim, I think, that whatever the sort of honest toil it cannot fail to afford the individual some ideal.

That, however, is doubted by our American pragmatist, and how James would have regarded the case of some thousands engaged by many of our churches and religious institutions in the mere mechanism connected with the rendering of their worship is a matter of doubt. These are found mostly in the villages and towns rather than in the large cities—where machines are employed for the purpose. It is still necessary in the less privileged country places to make a machine of the human being who is willing to be it!

The incident so impressed me that the subject of it, noticing afterwards, tried to jot it down for me in the rather uncouth metre in which he sometimes indulged!

The writer will not attempt to versify, but only to smooth out a few of the original wrinkles:

"D'ye see that oldish gent over there? Well, sir, stunned's not the word for it! Why, sir, I've blowed here just three years come this very Easter Day! And I only wish there were more to look upon it that same way!"

"'Sonny,' he said, pushing a bright new silver quarter in my hand, 'you've given us mighty fine music here to-day—I'd as lief hear it as any Sousa's band.'"

"'Thanks all the same, sir,' I replied. 'But you're sure mistook; I'm not the boss choir boy nor even one of those lively choir kids that like him sings from a book!—but only the chap what 'blows'."

"'Choir be blowed!' the old man said.

"'That, sir, is what I'm doing for 'em, sure pop,' I said.

"'Sonny,' he went on, 'what would happen to 'em were the wind to stop? There's two things all must have to keep us in good tune; one's the "wind" to do it with, the other's the "ideal". You've got the first all right—now get the other soon.'"

It led me to do some missionary work among the class of organ blowers! I couldn't see much chance for an "ideal" in the dismal, old, and dusty cubby hole which he usually occupied. It could be helped, I saw, by throwing out the pile of "funny" Sunday paper pictures; and replacing them with the present of a nice Hymnal and Prayer Book, with his name written in them; and possibly a volume of one of Mrs. Ewing's stories. Has he been asked if baptized or confirmed or not? And if not, would he like to be? Has he been vested with cassock and cotta like the others near him, and made to feel that he is a human being and also a member of the choir? These things nourish an ideal.

A parishioner was complaining the other day: "That 'blower' boy, I heard him whistling the tune softly while the choir were singing it!" "Thank God," was the reply. "He's getting his 'ideal'."

SOCIAL JUSTICE

WE MAY at least labor for a system of greater honesty and kindness in the minor commerce of our daily life; since the great dishonesty of the great buyers and sellers is nothing more than the natural growth and outcome from the little dishonesty of the little buyers and sellers. Every person who tries to buy an article for less than its proper value, or who tries to sell it at more than its proper value—every consumer who keeps a tradesman waiting for his money, and every tradesman who bribes a consumer to extravagance by credit, is helping forward, according to his own measure of power, a system of baseless and dishonorable commerce, and forcing his country down into poverty and shame. And people of moderate means and average powers of mind would do far more real good by merely carrying out stern principles of justice and honesty in common matters of trade than by the most ingenious schemes of extended philanthropy, or vociferous declarations of theological doctrine.

There are three weighty matters of the law—justice, mercy, and truth; and of these the Teacher puts truth last, because that can not be known but by a course of acts of justice and love. But men put, in all their efforts, truth first, because they mean by it their own opinions; and thus, while the world has many people who would suffer martyrdom in the cause of what they call truth, it has few who will suffer even a little inconvenience in that of justice and mercy.—J. Ruskin.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

REPRESSION OF COMMERCIALIZED VICE

THE latest report of the Bureau of Social Hygiene on Commercialized Prostitution in New York City presents convincing evidence of the successful results of a policy of repression. The original survey was issued in 1912 under the title, *Commercialized Prostitution in New York City*, by George J. Kneeland, and the latest report is an inventory for the year 1917. It shows that commercialized vice is no longer an aggressive, highly organized business conducted by exploiters, but a temporary, hazardous business conducted, for the most part, by individual prostitutes.

Comparison of vice resorts for the years 1912, 1915, 1916, and 1917 is shown by graphs which give the volume of decrease from 1831 resorts in 1912 to 303 in 1917. There has been a slight increase in the number of rooming houses used for purposes of prostitution, but the total volume of prostitution has greatly decreased. Contrary to the expectation of many, the number of street-walkers has decreased. Considering the size of New York, and its position as the great commercial and amusement center of the United States, this is a remarkable showing for the possibilities of repressing commercialized prostitution, and presents an encouraging proof that it can be lessened by making it more difficult of access.

FEDERAL EMPLOYMENT SERVICE

The United States Employment Service has issued an appeal to employers in need of technical and other highly trained men to take on qualified men from the commissioned and enlisted ranks of the army now leaving the camps. Hundreds of officers, many of the higher ranks, are asking the camp representatives and Federal Employment Service for the States to assist them to obtain new employment. There also are large numbers of enlisted men qualified for professional and technical positions who are leaving the army without having positions in sight. Among men of this high type applying at the Federal Employment Service are engineers and other technical men, executives, chemists, statisticians, purchasing agents, employment managers, cost accountants, etc. All employers wishing to get in touch with these men should communicate with the professional section, United States Employment Service, Department of Labor, Washington, D. C.

WOMEN IN INDUSTRY

"The Woman in Industry Service of the United States Department of Labor" is collecting and distributing information on such topics as the extent of employment of women during the war, the wide variety of their employment, the methods by which they have been successfully introduced into new occupations, and the safeguards with which it has been necessary to surround them in the interests of their health and efficiency. Plans are being made to establish a pictorial record of the work women are doing, and the Woman in Industry Service is asking for the coöperation of the employers of the country in assembling these pictures.

These pictures will be used to form a permanent record of women's work. Those which are particularly significant will be used for exhibition purposes, illustrating the various standards advocated by the Woman in Industry Service.

CARE OF THE TEETH

Educators and Hygienists are beginning to give appropriate attention to the teeth, and a nation-wide crusade is shortly to be inaugurated. Not long ago an investigation was made in Cleveland with the result that the principal of the school wherein the investigation was carried on said:

"Undoubted proof was established that by keeping the teeth in perfect condition, by living up to the law of oral hygiene,

twenty-seven children developed their mental ability, gained in power, endurance, bodily strength, and showed marked improvement in personal appearance and habits. A physical, mental, and moral gain in the child produced an economical and financial gain to the community."

DANGERS OF DEMOBILIZATION PERIOD

"The morrow of victory," said Mazzini, "is more perilous than its eve." "Gentlemen," said Premier Clemenceau, to the senators of France, "we are now coming to a difficult time. It is harder to win peace than to win war." These are profound truths which we are apt to lose sight of in America in these critical days of demobilization. The outlook for any real accomplishments along progressive lines is dark indeed. With our logical leader abroad and with no one at home feeling charged with any responsibility, the various important policies developed during war time are in danger of being scrapped along with munition towns like Hopewell, Virginia.

By ONE of those slips of the typewriter which escaped the attention of the editor of this department, and of the managing editor of THE LIVING CHURCH, and of the proof-reader, we spoke of the headquarters of the Council for Social Service for the Church of England in Canada as being Synod Hall, Kingston, *England*, whereas it is located in Synod Hall, Kingston, *Canada*. Having made this correction, I should like to call attention to the latest bulletin of the Council, just issued. It is a full, illuminating, and frank discussion of the social evil. It presents a rather striking contrast to most discussions in that it fully faces both sides and the difficulties that confront all that are interested in raising the moral standards of our communities.


A CONFERENCE on demobilization and the responsibility of organized social agencies was held in New York recently and is fully reported in the *Survey* of December 7th. The resolutions adopted at that time provide for a committee "to consider resolutions relating to reconstruction and to adopt such resolutions as they may approve and to promote the policy so recommended and to take any steps deemed by them expedient to make effective the emergent resolutions adopted at this present meeting".

A BRIEF, COMPREHENSIVE SUMMARY of the Soldier Settlement Legislation of other English-speaking countries, as a help to the people of the United States, has been prepared by the Department of the Interior. The laws of our allies have special value because they are in most instances the outcome of several years' experience prior to the war with a rural development under which land was bought, subdivided, improved, and sold to settlers on long-time payments.

IN THE OPINION of many the Wells Memorial House connected with St. Mark's, Minneapolis, is the largest undertaking of its kind west of New York, outside of Hull House. A personal friend, not a communicant of the Church, writes that Wells Memorial House maintains a very high standard in all the work it undertakes and is very ably directed in all respects.

PRIVATE PEAT, in an article on "Practical Democracy", says he wonders if we pronounce that word correctly. "Should the accent really go on the middle syllable?" he asks. "Is there too much 'moc' between the 'de' and the 'racy'?"

WILLIAM FELLOWES MORGAN, the efficient treasurer of the Joint Commission on Social Service from the beginning, has been compelled to resign on account of pressure of other duties.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE AMERICAN CHURCH IN ROME

To the Editor of The Living Church:

IN behalf of the American Church in Rome I have again to express our gratitude for help received through THE LIVING CHURCH WAR RELIEF FUND. Our fiscal year ends with October, and in my report for the year just passed I note the fact that we have received through THE LIVING CHURCH lire 23,692.50. Of this sum lire 13,320.50 was used for the relief of the many forms of need caused by the war: especially for refugees, orphans, and soldiers. But lire 10,372 (a very much larger part than ever before) had to be appropriated for the support of this parish. I can find, therefore, but scant comfort in the fact that we have finished this last year—the last year of the war—without a technical deficit. Without the help given through THE LIVING CHURCH and the advantage we had of beginning the year with a large credit balance we should have ended this last year with a deficit of lire 15,401. That figure represents the amount by which the collections and gifts made expressly for the support of this parish fell short of its necessary expenditures. In spite of the increase of almost every item of expense (except that of salaries) our expenditures for the year came to only lire 43,090.73—which, at the average rate of exchange for the year, is little over \$5 000. When expenses were increasing, the income received from customary sources was much diminished, especially gifts from friends in America. It was discouraging that this falling off occurred at a time when this church was left as the only American place of worship in this whole country and its solitary priest the only minister of any denomination to minister the Gospel to the A. E. F. in Italy. Under these conditions it could not seem unreasonable to claim for this Church aid from America, and that too from Christians of every name.

No such claim was ever made, and the fault, if fault there be, was mine. At the beginning of the war I resolved that I should make no appeal for the support of this parish, either in public or in private, either here or in America, while the overshadowing interests of the war were at stake. And I was true to that resolution (somewhat illogically perhaps) even when our task here had become as closely related to the war as is the work of the Red Cross or the Y. M. C. A.

Now that the war is over I am released from my vow of silence. I am free to appeal not only for the needs of Italy but for the needs of this parish. And I have reason to do so, for in spite of the near approach of peace it is possible to expect that within the current fiscal year (that is, before November next) the American travellers, to whom we have commonly looked for support, will again be able to flock to Rome. This year we have no credit balance to start with, and it is not likely that such aid as we have received through THE LIVING CHURCH will be any longer available. Hence the prospect is that our total income will fall short of our needs by lire 15,000.

A debt of this amount would not of itself be intolerable. I am disconsolate rather at the reflection that this far-away outpost should be left at such a time without the comfort and encouragement of aid from home. I have been proud hitherto to advertise that we were self-supporting. But it is not in reason that we should expect still to be self-sufficient at a time when most of the Americans here are here on war work, are therefore too much engrossed to think on our need, and for the most part are not opulent enough to supply it. Where is the solidarity of the Church? If the fault is solely mine for not making an appeal then I will cry aloud. I do so now in a way to be heard in America. At the same time I am seeing to it that such an appeal as this shall reach every American in Rome. If begging is the thing, then in this respect too I would not have this church come behind any other in Christendom.

I know that many of our parishes at home are facing a similar financial crisis, and for this reason I have the less hope of help from America. But after all this question of money is one which gives me relatively little concern. I am disconcerted rather by the grave condition which underlies this financial symptom. At bottom it is a religious trouble. The war has not caused it, I believe, but it has clearly revealed its existence. Over here I see profound cause for discontent with the outcome of "American Christianity". America has doubtless sent fair samples of her manhood over here, representing all her churches

and the crowd outside. My experience of them here agrees with what I hear is the experience in France. Our troops in the main—and members of the Y. M. C. A. and of the Red Cross in particular—show little interest in religion and no sense of a need for common worship and the ministrations of the Church. They show also no hostility—one could wish that they *did*, for it would serve to clear the air. Old things are passing away. I note this with no feeling of despair. Among the old things which are manifestly passing away is Protestant sectarianism. Sectarianism of all sorts—Catholic, Orthodox, and Protestant—is on its last legs. I believe that the new wine will prove better.

The war for some time has distracted us from religion. Our minds have been exclusively intent upon the material forces designed to bring about victory. Just as we were intent for a long while before upon the material means apt to accomplish individual success. But now, when the victory comes, it proves so unexpectedly complete, and the discomfiture of the enemy is so dreadful, that material forces alone fail to account for it. We are compelled to infer a moral rule in the universe. That is to say, we are forced to return again to a religious interpretation of history. This perception is at the basis of all noble religion. It is my faith that the Churches will survive their present crisis if only they will recognize the day of their visitation and purify themselves of all that divides them and makes them impotent. We have been talking for a long time about uniting the separated denominations. There is not much left now to unite. At home you are deceived by a show of strength on the part of settled ecclesiastical organizations. Over here I perceive that the men, and also the women, Gallo like, "care for none of these things". We need new ways illuminated—not by new ideals but by very old ones. If the Churches will not insist that it is a condition of life or death for every man that he fulfil the command of Christ to love his neighbors, and more particularly his enemies, if they will not proclaim with authority the necessity that justice be done to all men and to all races of men, and that also mercy be showed them in the spirit of Jesus, there is not enough Christianity in those Churches to keep them alive. The name of Catholic can rightly be applied to no Church which does not perceive that Christianity is vastly broader than the nation, or than all nations, and that the great aim of the Church is to unite all men in Christ, with the intent of making known, not only to all the earth but unto the Powers and Principalities in heaven, the manifold wisdom of God, according to the purpose of the ages which He purposed in Christ Jesus our Lord.

Rome, November 19th.

WALTER LOWRIE.

THE ECONOMIC PROGRAMME OF OUR LORD

To the Editor of The Living Church:

IN the "Peace Message from the Joint Commission on Social Service" appearing in THE LIVING CHURCH for December 14th, the Church is urged "seriously to study the recent programme of the British Labor party".

When the world is so deeply interested in the redress of economic wrongs it is disheartening to read that the Church must be urged seriously to study these problems. Why is not the Church the leader in them? Why must she look to a political party for guidance? Has not the Church her own programme of economics?

Most undoubtedly she has, but she seems to have laid it aside as a practical matter (except in the case of a few religious), and it seems to have been little taught or preached since St. Francis of Assisi, in his vivid fashion, reminded the world of Holy Poverty. It may be that the economics of St. Francis is out of date, impractical in this modern day, but surely if the economics of St. Francis is out of date the economics of the Gospel is for all time.

"Lay not up to yourselves treasures upon earth."

"If thou wilt be perfect go and sell what thou hast and give to the poor."

"Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven."

That these teachings rest upon a spiritual basis for life makes them no less our Lord's economic doctrine. The Gospel is more radical than the British Labor party.

If the Church to-day taught these things with emphasis; if the Church followed her Lord's example of utter indifference to

worldly things and was made up of those who desired perfection rather than great possessions, the Church would not be urged to study the British Labor party, and might really be presenting to the world an example as commanding in its community aspect as the example of our Lord is as an individual.

Alas, the Church is not made up of souls so bent upon perfection; but at least though she may not practise the economic counsels of Christ she may preach them. Many a congregation might squirm under the lash of our Lord's words and feel its self-righteousness diminish, but at least the Church would be preaching her great economic doctrine. If the Church is not satisfied with that doctrine let her no longer pretend to follow Christ. If she wishes to follow Him let her proclaim her programme of holy poverty instead of "economic reconstruction". Let the problem be how all may be poor, not how all may be rich. Let her not put her faith in great possessions and in material means, but in her Lord's teaching, confident that His economic platform is sounder than that of any political party. It will not then be necessary to study the programme of the British Labor party. That party will then be studying the amazing programme of the followers of Jesus Christ.

Yours respectfully,

December 23rd.

H. V. MARSHALL.

PASSING OF AUTOCRACIES

To the Editor of The Living Church:

MAY we not hope that in the design of overruling Providence the downfall of William II may bring to an end the three manifestations of autocracy from which the world has suffered, viz.: (1) Autocracy in its personal form, as in the person of William; (2) autocracy of race, Turkish Moslemism; (3) ecclesiastical autocracy, in the person of the Pope?

Races have been thrown together on the battlefields of Belgium and France, and the world has had a lesson of the brotherhood of man. The allied armies now separating to the four corners of the earth will carry away ideals new to many. Back of the armies has been a mighty force, larger than mere patriotism, larger than a mere wish to make the world safe for democracy. Something urging personal sacrifice for the good of others—a force owing its power to Christian beliefs alone, could make tenderly-nurtured women face the perils of crossing a sea infested by pirates to work among hardships and do acts of mercy that put in practice the precepts of the Saviour. Truly this war has been a wonderful manifestation of how deeply the spirit of Christianity holds, and governs action.

Now, as we have time to look about us it becomes more and more evident that the grand individual examples of bishops, priests, and laymen of the Roman obedience have been in spite of and not in consequence of the papal autocracy; in fact, their loyalty to Christian ethics has met with scant recognition from the papal power.

The fighting armies will carry home the knowledge that the spirit of Christianity has triumphed over brute force, and that papal autocracy has been on the side of brute force and has failed to uphold Christian ethics.

They will remember that in Ireland papal autocracy upheld disloyalty and discouraged men from fighting on the side of Christian principles. They will see that the crumbling of mid-Europe has left the papal autocracy almost solely dependent on the Irish Church in America, and we know that it has been the noble example of individual bishops here that has held the subjects of papal autocracy true to our government and to the cause we fought for.

Can there be any doubt that one of the lessons this war must bring is the fact of a Catholic Christianity and the utter breakdown of papal autocracy? William II and Benedict are alike the survivors of a malodorous past that has caused trouble through the ages.

W. C. HALL.

LITERATURE FOR MARINES

[ABRIDGED]

To the Editor of The Living Church:

A FEW weeks ago you kindly printed my appeal for magazines, books, and Christmas cards for the United States Marines stationed in Cuba. It is my privilege now to acknowledge the generous response of your readers. I have received some 200 magazines, about the same number of Christmas cards, and a few books. One must be actually in Cuba to realize the need for a constant supply of reading matter for these boys. There are 1,100 men in this regiment, and they are stationed in five different places. To care for all these centers adequately hundreds of magazines are needed and we cannot have too many books.

The war is happily over, but the Marines are still in Cuba and likely to be here for an indefinite period. The burden, therefore, of this letter is an appeal to keep up a steady supply of

reading matter. Will those who are now mailing magazines and papers kindly note the change of address? It will avoid delay.

E. CLOWES CHORLEY, Chaplain, 7th Regt. U. S. Marines.
Santiago, Cuba, December 3rd.

HOW THE CLERGY MAY HELP THE HARD OF HEARING

By BESSIE LEWIS WHITAKER

THE minister, in order to help the hard of hearing, need not feel called upon to have the special separate service for speech-reading if he will consider in the regular service a few important features for their benefit.

The light should fall on the speaker's face, which does not mean that it should shine in his eyes, and especially it should be on his mouth. This is as necessary for the lip-reader as is the light on the book or the manuscript for the "page-reader." Just as the minister might read his notes with difficulty in half-light, so may the lip-reader in discomfort read the lips in part in poor light. But why increase the difficulty and produce the uncomfortable consciousness of labor instead of the subconscious following of movements through the pleasurable following of the thought of the discourse?

No exaggeration of lip or tongue movements will help the speech-reader; on the contrary, that would interfere with, and in some cases actually prohibit, any speech reading. We ask only that you *speak naturally*.

Undue use of gesture is a bar rather than an aid to speech-reading. The gesture that you would use in speaking to persons of normal hearing will not disturb us. Beyond this, gesture and signs are a decided hindrance in interrupting the proper focusing of mind and eye.

The position of the speaker should not be with head bent down so as to hide or obscure the mouth any more than it should be with head thrown back too far.

Clear speaking that gives the fully-hearing members of the congregation the feeling that no straining of the ear is necessary for hearing will enhance in every way the opportunity of the speech-readers to follow the thought without strain of eyes and nerves. In other words, as a rule the clearer the sound of the words for the one who hears, the clearer also the appearance of the words to the one who must depend on seeing them.

The speech-reader does not object to a very low voice. In some cases it may safely be too low for a sound to reach his ear, but if dropping the voice involves defective articulation the words will seem as confused to the speech-observer as they are to the listener. If, for instance, the last few words of sentences are indistinct, these "weak endings" will appear as obscure to the speech-reader as they sound mumbled to the listener. Indistinct utterance often means imperfect forming of the movements necessary for good speech.

The deaf person with the ear-phone will be aided by the same conditions that help the speech-reader, and his batteries will last longer if his needs are considered from a speech-reading standpoint. Often he is developing, either consciously or unconsciously, that most helpful habit of using ears and eyes in coöperation.

The rented-pew plan is a great barrier to the deaf person's participation in the service unless, perchance, he is one of the pew-owners. Obviously he is at a well-nigh overwhelming disadvantage unless he may choose his own seat. There must be regard for light and for distance from the speaker. Moreover, while the speech-reader does not object to profile view, he is dependent on seeing at least a part of the mouth; naturally, there is no lip reading when the speaker's mouth is out of sight.

Finally, persons of normal hearing will be made more comfortable through the minister's attention to the needs of the deaf. This is true not only because the sound is clearer on account of good speech, but because, if the investigators are right in their conclusions, persons of normal hearing hear more of what is said when they are in position to see the mouth of the speaker.—*Volta Review*.

A CONSIDERATE LOVER regardeth not so much the gift of him who loves him, as the love of the giver.—*Thomas à Kempis*.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Ind.

THIS page has sometimes voiced the really inane wish for a land without a calendar—a sort of Lotus land where the ticking of a clock was never heard. All of our wishes are framed to suit the passing mood; when we are overtired with routine the thought of a Lotus land, "A land where 'tis always afternoon", is a restful idea. It suggests the housekeeper's ordinary method, that, having worked in the morning honestly and well, she may have an afternoon of rest. On the other hand, when one is brimming with vigor, has a lot of pleasant tasks before her and has the lungs full of ozone, then she wants it to be always morning. I think the "Morning Land" is the sweetest and prettiest name that has ever been applied to Heaven—a land where we will always be striving for the meridian; no exhausted possibilities, no satiety, but always the fascination of the unachieved goal, the strength, the inspiration, the glow of morning.

The calendar has the great faculty—and it is the only thing that could do it—of evening our lives and showing us how to measure ourselves. True, we might know when to go to bed and when to get up without the calendar; but we would not know how to compare this Advent with last Advent, or how to mete out to each thing its just quota of time. And if the secular year goes fast—and the years each seem to be shorter than the last—so also does the Church year, with its careful apportionment of time to each event in our Lord's life, pass all too quickly. While we are thinking of Advent, Epiphany is here. Even while this page is chronicling the success of the Advent Call, we are getting ready for our Epiphany meetings. This year Epiphany will have a more special message than for many years; the cessation of the war, the Advent Call, the mourning families, the uncertainty of many things, and the serious questions of present life press upon the Christian world heavily, almost oppressively one would say if it were not for the illumination of Christ. The Epiphany, the Feast of Lights, as it is beautifully called, when we celebrate the Manifestation of the Christ, comes now again to illuminate the path; and if we only see the "one step" for which Dr. Newman prayed that will be enough to make this one a full Epiphany.

FROM TIME TO TIME this page has recorded the casual work of some of the deaconesses of the Church. We have always felt that the deaconess has not yet reached her full possibilities in the American Church. Perhaps this is the wrong way to put it, for the deaconesses whom we happen to know personally are women of great achievement. But there is a larger place for the deaconess in our Church sociology, we are sure. The training and consecration of their lives particularly fits them to do delicate and tactful work—as well as the more ordinary tasks of the Church worker—in a way quite beyond the lay-woman's capacity. The time will come when the deaconess will be a part of every parish. No one could do more for the development of a parish than a deaconess working in coöperation with the parish priest. Several of our deaconesses have been asked to describe on this page their special work. Deaconess Gertrude Jean Baker of St. Elizabeth's School, Wapak, South Dakota, sends the following:

"When war was declared why did women respond so magnificently to the call for help both at home and abroad? Why have we read tales of endurance, patience, courage, heroism, such as have never been told before of women? Women have left home, friends, comfort, possessions, safety, and gone into field and factory, hospital and home, school and settlement, camp and canteen—for what?

"Has it been only for a spirit of adventure? only for a taste of life in untried paths? Or has it been for the realization of a

great cause—the cause of Christ and of needy humanity? By laboring, healing, comforting, teaching, women have had a part in the battle for justice. By gifts of self they have a part in the meeting together of mercy and truth; of righteousness and peace.

"But have women responded to such motives before? Has the call of the war given women an initial experience? The woman missionary in a rural field has heard of little that is new in this war work, much that has sounded like her own life on the frontier.

"In obscure paths, unheralded, seldom in print, unapplauded by the great wide world, some women have labored by day and night, in season and out, doing their bit.

"This is true of a missionary's life on the prairies. For years, a few women have labored for Christ and for country among the Dakota Indians. They have nursed the sick, fed the hungry, entered upon baby welfare work and the feeding of children, taught the ignorant, cheered the lonely, comforted the sad, consoled the aged, warmed the shivering, and above all else have given the Indians hope. Hope! Hope for the future life; hope of reunion with their beloved dead in Christ; priceless hope!

"And what is now the missionary's outlook? Work! Always more to be done for the cause of Christ, more education for each succeeding generation, more Sunday schools to be directed, more knowledge of nursing. . . .

"Once the deaconess sent a hot water bottle and a dose of peppermint to a neighbor. He put the peppermint into the water bottle and recovered.

"Once a child was asked to give the principal products of South Dakota. She promptly gave the name of the principal of St. Elizabeth's school.

"Once an Indian paid a quarter for a two-cent lead pencil because he did not know how to make change.

"Work! More work to be done for Christ and for country! And who is to do this work? Surely many women who have labored so splendidly for the cause of humanity in army corps, in Y. M. C. A., in Red Cross, are longing to continue work where life is just as earnest, just as needy, just as pitiful, though not so dramatic.

"Is not the time ripe when no longer missions must be closed for the lack of good missionaries? Will not women of the Church give themselves now as they never have done before that mercy and truth may meet together, that righteousness and peace may be won?"

THE RETURNS from the Advent Call begin to come in. Notwithstanding the objections urged as to the practical development of the plan, many parishes were able to carry it out literally and some of them added to the plans. One of the most careful observances of this Call is described by a correspondent in Batesville, Arkansas.

"I know you will be glad," she writes, "to know that St. Paul's Auxiliary observed the Advent Call very helpfully.

"The messengers went out the week before, explaining the Call and especially inviting each member to be present at a corporate Communion to be held on Monday morning, thus starting at the very beginning of Advent. Each communicant, bed-ridden or otherwise placed so that she could not come to this service, was informed that at the hour of the Communion the Auxiliary would be in prayer and that her name would be presented at the altar. So we began with this corporate Communion on Monday morning, at which service the name of each member of the Auxiliary was named at the altar and a special prayer offered.

"Tuesday at the regular meeting of the Auxiliary there was held a special hour of thanksgiving and prayer in which each woman offered a sentence prayer. Wednesday night, the rector, Dr. Stover, preached on Missions to both women and men. Thursday afternoon there was a prayer service. Friday the all-day prayer service began at nine o'clock with morning prayer, a good number being present. Then, as pre-arranged, two or more women were in church for prayer all during the day, each of these having agreed to be there at a certain hour. At the beginning of each hour the rector came in for Creed and prayer at the altar.

reading afterward epistle or gospel, giving a short talk on it, and asking their meditation on it for the remainder of the hour.

"At noon mid-day prayers for Missions were said; at 2:30 Litany; at 4 P. M., evening prayer and address at which a large number were present. Many persons have expressed great joy in this unusual and helpful week.

"The very next day our town was placed in quarantine with influenza. At noon daily the rector has prayers for the sick and also has private Communion for them."

ALL SAINTS' CATHEDRAL, Indianapolis, observed the Call, the messengers visiting every family in the parish and considering it a most valuable experience in every way. The Church papers are so full of this Call that we shall not give further space to the recapitulation of their various successes, but it is gratifying to know, so soon after the accomplishment of this plan, that the great expectations of those who framed it were so nearly met.

ABOUT THREE YEARS AGO in St. James' parish, New York City, there was started as an experiment the St. Christopher Industrial Bureau. This encouraging description of its progress comes from one of the most interested workers:

"It is a source of great satisfaction to those who three years ago started this Bureau that after only three years of work the Bureau is self-supporting!—and that it is already in a position to offer to give work to any women who may need it and who are able to do fine or good sewing. There is a weekly exhibition of the work at the St. Christopher House, 318 East 88th street, on Wednesday afternoons, and the pretty little dresses, smocks, boys' suits and rompers, as well as underwear, may be seen and examined. The superintendent of the Bureau, Miss Caroline Mitchell, is glad to receive orders there or at her own home, 27 West 84th street, Tel. No. Schuyler 6669. The committee in charge of the Bureau are glad to be able to offer work to any woman sent them with a card of introduction from any responsible Church-worker. This introduction is asked as a guarantee of the honesty, respectability, and cleanliness of the applicant; for it is necessary to be careful as to where and by whom the work is done; all underwear is washed before being delivered.

"The St. Christopher House is often known as the Serena Rhinelander House."

THE GOATHERD ON THE MOUNTAINSIDE

By ROLAND RINGWALT

AMONG those who read, mark, learn, and inwardly digest Holy Scripture, nature is never long out of mind. "The sound of going in the mulberry trees" brings up the morning or the evening wind in branches familiar to us from early days. We have looked out on summer noons when the heaven seemed brass and the earth iron. Thistledown swept by us and "a rolling thing before the wind" came to memory. A glorious night scene may recall Abraham looking up to the stars, and we may have traveled by valleys so full of corn that they did laugh and sing.

In the days of King Jeroboam a herdsman of Tekoah listened to the divine voice on the hillside. The silence of a library or a cloister could not have brought forth the grand utterance of Amos: "For, lo, He that formeth the mountains and createth the wind, and declareth unto man what is his thought, and maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts is His name." Only a man who had been out in the gales before the dawn, who had been alone in his still consciousness of the Presence of the Almighty, could have spoken such words as these. Before the solemn confession of faith in God, the Maker of all things visible and invisible, he felt that truth surging within him. More than two thousand years before Butler the sense that religion, natural and revealed, was close to the constitution and course of nature, was a part of his being. It mattered nothing to him that kings and sages might worship gods of the hills and gods of the valleys, gods of the forests, and gods of the rivers, he was a servant of the One and the Supreme.

Dawn brought him face to face with the Palestinian hills, twilight cast its shades on them and from them, the starry gleams or the lightning brought out those noble outlines. In faith as in geometry the greater contains the less, and He who formed the mountains had made the trees on the slopes and the cattle that browsed upon the grass. As vivid was the sense that the unseen force, the force that now barely

stirs the leaves and now drives the waves on the lakeshore, that bears the sailor to the haven where he would be or sends crew and cargo to the depths, came from Eternal Majesty. It was not a universe of petty and wrangling deities; the herdsman of Tekoah adored the Lord who formed the mountains and created the wind.

"Wind" and "spirit" were to the Hebrew similar if not identical. He whose visible symbols of greatness loomed up through the mists, and whose unseen symbol rustled in the branches, declared thought unto man. If by the warning wind He could appeal to the instinct of beast and bird, if the conies could be urged to their rocky homes and the fowls of the air to fly to their nest ere the tempest broke, surely His Wisdom could make truth known to man. The German version says: "and sheweth to man what he should speak."

Not with vague terror but with a consciousness of infinite and resistless Power did Amos see the morning turn to darkness. Fogs and clouds and eclipses might come and go, they were tokens of One who could tread upon the high places of the earth: The Lord, the God of Hosts is His Name. In the solitude of a dark and gloomy day, the herdsman of Tekoah felt that God was "closer to him than breathing, nearer than hands and feet".

There is hardly a pastor in Christendom who has not heard the complaint: "If I lived in another neighborhood I could live nearer to God." All those who condemn their neighbors in this strain really admire their neighbors, although stubbornness or pique holds them back from saying so. Unless we had heard such talk not one man in the possession of his faculties could believe that such nonsense had ever been uttered. Imagine a man saying that he might look upon the sunset and behold a sea of glass mingled with fire, but that the folks on the porch next door talk gossip and that distracts his mind from the eternal glory. Think of a woman admitting that her vision of celestial splendor as she beheld the dawn was clouded for one moment because her neighbor had a larger house party than she could afford. Persons who have heard such talk once know that as a part of earth's martyrdom they may be compelled to hear it again. If, however, any rational being had grown to manhood or womanhood without hearing such prating, no affidavits could make such a person believe that any one ever descended to that level.

Among the herdsmen of Tekoah Amos may have heard sullen grumbles over hard work and rough weather; he may have listened to jealous and spiteful words; he may have had his own share of the plaintive and the petty. But he rose above his surroundings when he said: "For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of Hosts, is His Name."

Loneliness, in greater or less degree, comes into every life. Business may call upon us for early morning rides or for watches late at night. Separation, by death, by change of residence, by force of circumstances, is part of man's and woman's lot. In the hours of solitude human nature is tried, the frivolous may waste time in childish folly, the weakling may turn to alcohol or opium, and the strong may feel that He who formeth the mountains and createth the wind declareth unto man what is his thought.

DEMOCRACY, however it may be expressed in form, is the rightful civil government for men. It is established under inspiration from the Divine Ruler as the mightiest measure for civil progress in all time.

Yet it is imperiled throughout the world: first, because it has not fully lived the law under which it was created; and second, because the concentrated evils of world-wrongdoing, moving through the material efficiency of absolute monarchies, has fallen as a scourge upon its weakness, its unpreparedness, and its sin.

The duty of democracy, and its right, is to survive. Notwithstanding its failings, it is the chosen human instrumentality of our Lord for civil government among men. It must live or the civil values progressively attained through nearly two thousand years of the Christ rule are lost. And to live as a ministration of the divine authority, it must come into accord with the divine will. It must acknowledge Christ as the Source of its power. It must embody His law in its statutes. It must conform its social customs to His gospel of man's duty to man.—*Declaration of Principles* (National Reform Association).

Church Kalendar



- Jan. 1—Wednesday. Circumcision. New Year's Day.
 " 5—Second Sunday after Christmas.
 " 6—Monday. Epiphany.
 " 12—First Sunday after Epiphany.
 " 19—Second Sunday after Epiphany.
 " 25—Saturday. Conversion of St. Paul.
 " 26—Third Sunday after Epiphany.
 " 31—Friday.

KALENDAR OF COMING EVENTS

- Jan. 7—Southern Florida Dist. Conv., Holy Cross Church, Sanford.
 " 12—Salina Dist. Conv., Christ Church Cathedral, Salina, Kans.
 " 14—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
 " 15—Indianapolis Dioc. Conv.
 " 15—Quincy Dioc. Conv., Rock Island, Ill.
 " 15—Texas Dioc. Council, Christ Church, Tyler.
 " 21—Arizona Dist. Conv., Grace Church, Tucson.
 " 21—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.
 " 21—Mississippi Dioc. Council, St. Andrew's Church, Jackson.
 " 22—Atlanta Dioc. Conv., All Saints' Church, Atlanta, Ga.
 " 22—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
 " 26—Nevada Dist. Conv., Trinity Church, Reno.
 " 28—California Dioc. Conv., Grace Cathedral, San Francisco.
 " 28—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 " 29—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Cal.
 " 29—Utah Dist. Conv., St. Paul's Church, Salt Lake City.
 Feb. 25—Synod of Washington, Baltimore, Md.

Personal Mention

THE Rev. DE FORREST B. BOLLES has charge of La Junta, Las Animas, and Lamar, Colo., in the Arkansas Valley.

THE Rev. SAMUEL B. BOOTH of St. Luke's Church, Kensington, Pa., has just returned from France, where he was serving as a chaplain.

THE Rev. JOHN N. BORTON became senior curate at St. John's Church, Buffalo, N. Y., January 1st.

THE Rev. FREDERICK J. COMPSON has accepted a call to St. John's Church, Huntingdon, Pa.

THE Rev. ISAAC DAWSON has accepted the rectorship of the Church of the Advent, East Oakland, Cal.

THE Rev. GEORGE O. ESKINS has resigned St. Paul's, Manheim, and Hope Church, Mt. Hope, Pa., on account of illness.

THE Rev. PAUL GORDON FAVOR of Farmington, Maine, until recently a Congregational minister, has been admitted by the Bishop of Maine as a candidate for holy orders. Mr. FAVOR has gone abroad as an army chaplain, having received his appointment while in the Congregational ministry.

THE Rev. GEORGE C. GRAHAM of North Brookfield, Mass., supplies also at South Barre and Brookfield.

THE Rev. CHARLES HARRIS, Jr., has accepted an appointment to Grace Chapel, Riverside, St. Mark's, Northumberland, and All Saints', Selins Grove, Pa.

THE Rev. JOSEPH D. HERRON, D.D., has accepted a call to Christ Church, Xenia, Ohio. He will also have charge of the mission at Wilmington.

THE Rev. VICTOR R. JARVIS, senior curate at All Souls' Church, New York, has resigned to devote his whole time to the work of the Church Temperance Society, as superintendent of one of its departments. Mr. Jarvis' address for the present will be Church Temperance Society, 1611 Flatiron Building, New York City.

THE Rt. Rev. JAMES STEPTOE JOHNSTON, D.D., retired Bishop of West Texas, has changed his residence and may now be addressed at 517 East Myrtle street, San Antonio, Texas.

THE Rev. HAROLD H. KELLEY has resigned the rectorship of St. Peter's parish, Carson, Nevada, and charge of adjacent missions.

THE Rev. GRANT KNAUFF is in charge of St. Paul's Church, Federal Point, Fla., with the associated work at Welaka and Interlachen.

THE Rev. JAMES HART LAMB, Jr., has accepted a call to Christ Church, Coudersport, Pa., and will shortly enter upon his new work.

THE Rev. BERTON S. LEVERING has taken temporary charge of the missions in the Hocking Valley, which consist of Athens, Logan, and Nelsonville, Ohio.

THE Rev. JAMES MACLAUGHLIN assumed charge of St. Bartholomew's Mission, Ely, Nevada, with nearby places, on January 1st.

CHAPLAIN ARTHUR H. MARSHALL has received a letter of commendation from the commanding officer of Camp Zachary Taylor, Ky., in recognition of his services during the epidemic.

THE Rev. HENRY H. MORRILL is supplying at Leominster, Mass.

THE Rev. F. A. PATTERSON of Sturgis, Mich., has been in active service with the Canadian forces as a soldier. He has, however, been privileged to celebrate the Holy Communion, hold other services, and preach on numerous occasions.

CHAPLAIN WILLIAM HENRY PETTUS' address is changed from Camp Eustis, Virginia, to 14 Powder House boulevard, West Somerville, Massachusetts, where he has resumed his duties as rector of St. James' Church.

THE Very Rev. STUART PURVES, D.D., dean of the Cathedral, Cincinnati, preached an eight days' mission for the Church of the Good Shepherd, Columbus, Ohio. The mission closed on Sunday evening, December 15th.

THE Rt. Rev. THEODORE IRVING REESE, D.D., Bishop Coadjutor of Southern Ohio, will return about February 1st from New York.

THE Rev. R. ALAN RUSSELL relinquishes his connection with St. George's Church, Leadville, Colo., which is placed temporarily in charge of the Rev. D. C. Lees of Buena Vista.

THE Rev. FRANKLIN C. SMITH, recently mustered out of the officers' training camp for chaplains at Camp Zachary Taylor, Ky., has been appointed canon missioner of the Pro-Cathedral of the Nativity, South Bethlehem, diocese of Bethlehem. His address will be the same as heretofore, 28 South St. Cloud street, Allentown, Pa.

THE Rev. FRANK HAY STAPLES should now be addressed at 859 Columbia avenue, Baltimore, Md.

THE Rev. GILBERT P. SYMONS has taken charge of the mission at Oxford, Ohio, until a rector is called.

THE Rev. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., has been called to Atlantic City to attend an interdenominational conference to discuss methods of reconstruction work by the Churches.

THE Rev. EDGAR C. YOUNG of Phillips Brooks Memorial Chapel, Philadelphia, has removed to 5817 Filbert street, in that city, and should be so addressed in future.

ORDINATIONS

DEACON

CENTRAL NEW YORK.—On December 22nd, the Rt. Rev. Charles T. Olmsted, D.D., ordained Mr. RODERIC PIERCE to the diaconate at St. Peter's Church, Auburn.

PRIEST

COLORADO.—On November 17th the Rev. DE FORREST B. BOLLES was advanced to the priesthood, the number present being limited to twelve by the mayor of Denver. The Rev. Messrs. A. P. Mack and Thomas Worrall assisted Bishop Johnson in the service.

MAINE.—The Rev. ROBERT J. EVANS was ordained to the priesthood by the Bishop of Maine on the Third Sunday in Advent. The candidate was presented by the Rev. E. M. Weller of Caribou, a former member of St. Paul's parish. The sermon was preached by the Rev. Dr. G. B. Nicholson, who was ordained in the same church twenty-five years ago. After the benediction Dr. Nicholson presented Mr. Evans with a beautiful private Communion set from the Gorham shop in New York—a gift from the people of St. Paul's Church. Mr. Evans will remain priest in charge of St. Paul's Church, Fort Fairfield. Mr. Evans was con-

firmed six years ago on the Third Sunday in Advent in St. Paul's Church, Brunswick.

OKLAHOMA.—The Rev. FRANK NORMAN FITZPATRICK was ordained priest by the Suffragan Bishop of the Province of the Southwest, December 23rd, in the Chapel of the Redeemer, Oklahoma City.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2½ cents per word. Marriage or birth notices, \$1.00 each. Classified cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

MARRIED

PRESSEY-SHEERIN.—On Thursday, December 26th, in St. Ambrose Chapel, Cathedral of St. John the Divine, New York City, Lieut. WILLIAM BENFIELD PRESSEY, U. S. M. C., to ELISABETH SHEERIN. The ceremony was performed by the Rev. William Pressey, father of the groom, and the Rev. James Sheerin, father of the bride.

DIED

FOXWELL.—At Camden, Maine, on St. Thomas' Day, of pneumonia, the Rev. GILBERT MARSHALL FOXWELL, rector of St. Thomas' Church, Camden, aged 44 years. Burial at Camden on Tuesday, December 24th, the Bishop of Maine officiating.

HYDE.—Entered into eternal life at Oxford, N. Y., on the morning of the 18th of December, in the eighty-fourth year of her age, MARY ELISABETH HYDE.

"In the communion of the Catholic Church, in the confidence of a certain faith."

KINGMAN.—Entered into eternal life, suddenly, at his residence in Washington, December 14th, DAN C. KINGMAN, Jr., eldest son of the late General Dan C. Kingman, Engineer Corps, United States Army, and Mrs. Kingman.

"Grant unto him, O Lord, eternal rest."

THOMAS.—Quietly, in Lakewood, N. J., of bronchial pneumonia, after an illness of but a few days, GEORGINE MARY THOMAS, widow of the Rt. Rev. Elisha Smith Thomas, second Bishop of Kansas, in the 86th year of her age. The burial was in the family burial plot in Wickford, Rhode Island, on St. Thomas' Day, Saturday, December 21st.

THORPE.—The mission at Washington Court House, Ohio, has suffered severe loss in the death of Miss MARIE THORPE, after a long and lingering illness. Miss Thorpe had been organist of the mission from its organization, six years ago.

WEBB.—On November 23rd at her home in Salisbury, Md., of pneumonia, SARA Y. (Graham) WEBB, wife of Frederick W. C. Webb, and daughter of Mary Young and Levin C. Graham of Minneapolis, in her 25th year.

WANTED

POSITIONS OFFERED—CLERICAL

CHAPLAINCY NEAR NEW YORK: LIGHT duties, daily mass and evensong, hearing confessions; leisure for study or tutoring. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED FOR FOUR MONTHS' supply, beginning February 1st. Address RECTOR, 13216 Detroit avenue, Cleveland, Ohio.

PRIEST WANTED FOR SIX months or more. Beautiful church near New York. Address RURAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

REV. ROYAL K. TUCKER, NOW CHAPLAIN of the 102nd Ammunition Train, 52nd Artillery Brigade, A. E. F., desires pastorate at the conclusion of his military service. Correspondence thereto invited. References: The Bishop of Albany, the Rev. B. W. R. Tayler, Schenectady, N. Y. Address as above.

THE REV. PAUL BIRDSALL having returned from France, the Rev. G. TAYLOR GRIFFITH, D.D., is free to consider work elsewhere. Highest possible testimonials given as to qualifications and efficiency. Address GRACE RECTORY, 498 Clinton avenue, Albany, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER OF NEW York City church desires change to nearby parish where good music is desired. Present work successful. Age 30. Boy choir, good organ essential. Address MUTA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—WAR OUTPUT Restricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO, 180 Woodland street, Hartford, Conn.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of the Church and Religion. Fifty cents a year. Trial copies twenty cents. Stamps or coins. Address UTICA, N. Y.

HOLY CROSS TRACTS.—"FEARLESS Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents per hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, New York.

MAGAZINES

EVERYLAND, FOREIGN STORIES, \$1.50 a year; trial copy for 3 three-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Sunday, January 5th, 4 P. M. Special service on behalf of rescue work. Preacher, the Rev. William T. Manning, D.D.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

RETREAT

PHILADELPHIA.—There will be a day's retreat for women under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets. Thursday, January 16th. Conductor, the Bishop of Pennsylvania. All who desire to attend are requested to notify Secretary S. C. H. C., 2222 Spruce street, Philadelphia, Pa.

APPEALS

CORBIN, KY. (IN THE MOUNTAINS)

St. John's School and Farm are facing a grave financial situation created by the war and now increased by the heavy burden of influenza. All of its teachers and many of its pupils are affected. We need prompt and liberal help. Address Archdeacon F. B. WENTWORTH, Winchester, Ky.

WOMAN WORKER FOR MEXICO

Mrs. Florence H. Shults, who has been in charge of the House of Hope Hospital at Nopala, Hidalgo, Mexico, has found it necessary to retire. Since the withdrawal of Dr. D. R.

Aves to join the colors, some nineteen months ago, Mrs. Shults, who is a trained nurse of large clinical experience, has been carrying on the work as best she could alone; and her record furnishes a fair exponent of the great possibilities and value of specially trained women for this branch of the Church's mission and ministry.

But the fact that the House of Hope is not only a hospital and medical dispensary, but a hospice and refuge for helpless indigents, and a center of religious teaching and charitable activity as well, renders the position left vacant by Mrs. Shults one that cannot be easily filled. It is a post that requires not only the gifts of resourcefulness, management, and endurance, but of compassionate self-abnegation and courage. It is an outpost in a mountain wilderness (high enough to demand strong heart and nerves) where poverty, ignorance, and wretchedness are a constant companionship, and where the social isolation, to be tolerable, must be relieved by an abiding soul consciousness that one is "not alone". But the Church is rich in its consecrated womanhood, a fact which gives comforting assurance that this beacon of hope in the wilderness—this house of merciful refuge "where yon taper cheers the vale with hospitable ray"—will be kept alive; for there needs only the challenge of a call.

Further information may be had from the Rev. ARTHUR R. GRAY, Secretary for Latin-America, Church Missions House, 289 Fourth avenue, New York City.

THE WUCHANG HOSPITAL

From the Church General Hospital, Wuchang, China, Miss Dexter writes: "In planning for next year and my furlough, I feel as if I could not leave until someone comes to help out. The work is heavier now with all three floors of a good-sized hospital, operating room, and clinic. Do you think Miss Littell could possibly be persuaded to come in February?"

Miss Littell has been made responsible for raising the remaining \$35,000 for the hospital fund, and stands ready to go as soon as this sum is given. What will you do?

NEEDS

*Home for American trained nurses....	\$ 3,500
Home for Chinese nurses in training....	6,500
House for doctor (man).....	4,000
Instruments	4,000
Laboratory equipment, including microscopes	1,000
Furniture for nurses' home.....	1,000
Furniture for nurses' home.....	1,000
Balance on exchange.....	14,000

Total\$35,000

* \$3,000 already given.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

BALTIMORE:

Lycett, 317 North Charles St.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:
Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free service in connection with any contemplated or desired purchases is offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Thomas Y. Crowell Co. New York.

Safe and Unsafe Democracy. By Henry Ware Jones. \$2.00 net.

Institute for Public Service. 51 Chambers St., New York.

Journal of Education, 6 Beacon St., Boston.

Stories of Americans in the World War. By William H. Allen and Clare Kleiser.

Charles Scribner's Sons. New York.

The Valley of Democracy. By Meredith Nicholson. \$2.00 net.

Gorham Press. Boston, Mass.

Religious Revival and Social Betterment. By F. A. Robinson. 75 cts. net.

Christian Century Press. 700 E. 40th St., Chicago, Ill.

The Daily Altar. An Aid to Private Devotion and Family Worship. By Herbert L. Willett and Charles Clayton Morrison. Leather, \$2.00 net; in lots of six, \$10.00.

Dodd, Mead & Co. New York.

America in France. By Frederick Palmer. \$1.75 net.

E. P. Dutton & Co. New York.

Certain American Faces. Sketches from Life. By Charles Lewis Slattery. \$1.50 net.

Longmans, Green & Co. New York.

The Story of an English Sister (Ethel Georgina Romanes—Sister Etheldred). By Ethel Romanes, Author of *The Life and Letters of George John Romanes, F. R. S.*, *The Story of Port Royal*, etc. With three portraits. \$3.50 net.

Macmillan Co. New York.

The History of Religions. By E. Washburn Hopkins, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology, Yale University. \$3.00 net.

Norman, Remington Co. Baltimore, Md.

The Traffic in Babies. By George Walker, M.D. \$1.25 net.

PAMPHLETS

American Institute of Sacred Literature. Hyde Park, Chicago, Ill.

Does the Bible Predict the Present War? By George A. Barton. War and Religion Pamphlets No. 2. 2c each in quantities.

Who Is Christian? By Gerald Birney Smith. Five-Minute Leaflets. 50c per 100.

Boston Athletic Association. Boston, Mass.

When the Tide Turned. The American Attack at Château-Thierry and Belleau Wood in the first week of June, 1918. By Otto H. Kahn. An address at the United War

Work Campaign Meeting of the Boston Athletic Association, November 12, 1918.

Church Literature Press. New York.

Departed Souls. By the Rev. T. Tracy Walsh, author of *Facts and Principles*, etc. 10c each; \$7.50 per 1,000.

From the Author.

Church Schools and Colleges for Girls and Young Women. An Appeal to Church Women and Others Interested in Church Extension. By Dean Francis L. Carrington, St. Mary's College, Dallas, Texas. A Foreword by the Rt. Rev. Alexander C. Garrett, Bishop of Dallas.

Essays of Orthodox Theology. By Archbishop Leonid J. Turkevich, Dean of the Russian St. Nicholas Cathedral, 15 East 97th street, New York City. 50 cts net.

The Church of To-morrow. A Message delivered by Dr. James E. Freeman to the people of St. Mark's Church, Minneapolis, Minn., Sunday, November 24, 1918.

A Thanksgiving Day Address. Delivered in Trinity Church, New York, by the Rector, William T. Manning, S.T.D., Thursday, November 28, 1918.

Industrial Commission of Wisconsin. Madison, Wis.

Apprenticeship in Wisconsin. Report for the Period January 1, 1917, to June 30, 1918.

PAPER COVERED BOOKS

H. R. Allenson, Ltd. Racquet Ct., Fleet St., London, E. C., England.

Letters of a Headmaster Soldier, Harry Sackville Lawson. 80 cts net.

CATALOGUES

Church Library Association. Cambridge, Mass.

A Catalogue of Books Recommended by the Church Library Association for Sunday School and Parish Libraries. VI.

WITH THE WAR COMMISSION

Preparation for Demobilization and Its Demands upon the Church — Letter from Bishop Lawrence

NEW YORK CITY, December 30, 1918.

WRITING to the clergy in regard to the War Commission's work during the period of demobilization, Bishop Lawrence briefly sums up the past year's activities, and then continues:

"Now for the year of demobilization. Peace has come so suddenly, and the future of our army and navy is so uncertain, that we can only roughly estimate the needs. Of two things we are clear:

"First, that the period of demobilization will call upon the moral and spiritual forces of the Churches and communities with even greater insistence than the activities of war.

"Second, that the Commission ought not to ask the Church for any more money than it can plan to spend wisely. We have no right to take advantage of a generous people.

"With war still active we had expected to call for \$1,000,000. With demobilization, we estimate the real need to be \$250,000. With this sum we expect to be able to discharge the responsibility which the Church has laid upon us, carrying our work up to the meeting of the General Convention in October. Sharp adjustments have been made in the figures. With the demobilization of the men there will come a quick fall in the amounts required for chaplains, and for the St. Andrew's Brotherhood, also for construction and reinforcement of the churches near the camps, as well as for all other work directly related to enlisted men.

"On the other hand, one of the most critical problems of this country during the coming year is that of the girls of our towns, cities, and villages. The officers of the national military and medical lines of service are alert to it, and we must give them strong support. The War Camp Community and the Young Women's Christian Association appeal to us for the sort of service which our Girls' Friendly Society and other Church organizations can give in a most efficient way. Personal touch and leadership are the keys to the situation. The best use of the money is in the support of personal service. It is this support which we give. We supply not so much rent and buildings as skilled and devoted women.

"The development of a great merchant marine is a national enterprise. The ships are building. How about the moral and

spiritual welfare of the scores of thousands of men who are to be on the waterfronts of the Atlantic and of the Pacific? Our Church has shown an adaptability for that kind of work. We must at least make an immediate study of the conditions and opportunities.

"The quick change of population from munition plants to industrial organizations for peace raises problems of moral and of social as well as of religious life. If our Church is to do her part in this coming year, we must study and attack these problems now while conditions are in flux.

"We are confident that, even though the stress of war is over, the Church will appreciate her duty during these months of demobilization. The Commission has set Sunday, February 9th, as the date for the great contribution. The amount of the apportionment for each diocese will be approximately one-half of what it was last year."

DISEASE MORE DEADLY THAN WAR

THE PERILS of venereal disease were beginning to be realized before the war, and at last faced courageously. It was indeed time, for even war is less destructive to humanity. . . . But these diseases are not only more destructive than war, they are also immensely increased by war, and that not only among soldiers but the civilian population. As the result of war—the French campaigns in Italy—syphilis first became known and overspread through Europe at the end of the fifteenth century. Similar results are seen to-day in the chief belligerent countries, and, as an authority has said, in respect of increasing the prevalence of the venereal disease "the present war seems likely to leave all previous wars far behind". We have to recognize that the results of syphilis and gonorrhea on the individual and the race, indirectly produced by the war to-day, are almost if not quite as serious as the direct results of the war. If, therefore, any shred of mischievous prudery or false modesty yet clings on us, to prevent us from honestly facing and freely discussing this evil, let us finally cast it away. Even when that preliminary feat is accomplished we are only at the beginning of the task. It is fairly easy—and considerable progress has already been made—to facilitate the treatment of venereal diseases, and even to spread abroad an increased amount of popular instruction concerning the results of these diseases and the risks of incurring them.—HAVELOCK ELLIS in *Physical Culture*.

CHRISTMAS SERMONS IN THE NATION'S METROPOLIS

Bishop Greer, Dr. Manning, Dean Robbins—Celebration of Jerusalem's Deliverance — Death of Rev. R. R. Claiborne

New York Office of The Living Church
11 West 45th Street
New York, December 30, 1918

IT was a great and memorable Christmas Day! The weather was stormy on Christmas Eve. On the feast day New York enjoyed sunshine in the morning hours and the churches were well attended.

Bishop Greer preached in St. Stephen's Church. After wishing every one present a "holy Christmas" Bishop Greer answered the "What of the Night?"

He declared that as many of the greatest problems of life were solved by the individual in the silent watches of the night, just so the world's future liberty had been worked out during the four years of the world's night. This was a Christmas of real peace, Bishop Greer said, after four dark Christmases.

"So has it been with the world these last four years, when it has been passing through dark and troublous nights," he said. "But now, on this day, we are beginning to see Jesus Christ, who was born in Bethlehem, born again after the world's gloom.

"With larger heart and deeper blessing, on His natal day, we come to Him to give our loyalty and love as never before and to find in Him our peace, find in Him our Saviour, find in Him our God; getting help from Him so we may give it to others. We hear again to-day, with a renewed meaning, that song of the holy night—the night on which Christ was born."

The Rev. Dr. William T. Manning, preaching in Trinity Church in the morning, said that this Christmas speaks to us of a new era of good will to men, a new hope of fellowship and brotherhood in all the world. With the Christmas decoration, the flags of twenty-four allies were in the chancel.

Dr. Manning said:

"This Christmas speaks to us as no other Christmas ever has of the blessed meaning of peace. We thank God to-day for the ending of a frightful war. But we thank Him still more that through this war He has shown us the real meaning of peace.

"We realize more clearly than we did that peace does not mean mere material comfort, mere freedom from bodily danger and struggles, nor cowardly acquiescence in wrong and evil. We see that peace is a matter of the soul. If America had stood passive in this war and refused to have her part in it, that would not have brought us peace. It would have brought us unending shame.

"It is not the mere fact that hostilities are ended, that Germany is defeated, which gives us peace. It is the fact that, although late in entering, we had part in the great battle for righteousness; that when the great call came to us we did not fail. It is our brave soldiers and sailors who have won true peace for America. They are the true peace-makers. They have upheld the right at the risk of their own lives.

"In France, wherever our boys are, we send our Christmas greeting to them. To them may Christmas bring its truest blessing. They are the soldiers of the Prince of Peace.

"Let us insist that the keynote and guiding principle at the peace table shall be

unity between ourselves and our allies, and especially that there is unity between America and the other English-speaking peoples of the world, upon which the hopes of the future depends."

Preaching a Christmas sermon at the Cathedral of St. John the Divine in the morning, Dean Howard Chandler Robbins asked for a special blessing upon President Wilson.

"We look with profound interest and sympathy to those men who have undertaken the responsibilities of establishing a righteous condition," he said. "Reparation for wrongs must be exacted. But their most important task is to safeguard the future with justice and liberty for all, to bring about law, order, and unity; to establish a great brotherhood in which the strength of each will be the security of all. Behind these men and their work must be an inspiring public will and a sustaining Christian purpose, so that the Redeemer of the world shall at last be received into His own."

JERUSALEM'S DELIVERANCE

The meeting known as "Jerusalem's Deliverance Celebration", held in the Metropolitan Opera House on Tuesday evening of last week was notable on several accounts. Representatives of the Church, Roman Catholics, delegates from other religious bodies, and prominent Jewish rabbis took part in the religious service. Bishop Burch made the invocation. The Rev. Dr. Nehemiah Boynton presented the Hon. Henry Morgenthau as the presiding chairman. Lessons from the Jewish and the Christian Scriptures were read and a prayer was read by the Rev. Dr. Joseph Silverman.

The following resolutions were adopted:

"WHEREAS, The sacred land of Palestine, the center for centuries of holiest memory and most exalted hope, the home of men who communed with God and who most clearly and convincingly told the world for all time what God spoke to them, has at last been restored to the control of nations that cherish the traditions and contend for the ideals native to the soil; and

"WHEREAS, The recovery of these sacred shrines and ancestral altars has been for generations past the burden of prophets, the ambition of heroes, and the dream of poets who have wept as they remembered Zion, unable to sing the Lord's song in a strange land; and

"WHEREAS, The forces that have wrought this deliverance have moved forward to their task under the compelling power of the sense of justice and righteousness, trusting solely in the invincible strength of truth and the majestic might of right, following the leadership of men pledged to the maintenance of the principles of modern democracy and national consideration and courtesy; and

"WHEREAS, The great City of New York, the commanding center of the new world, shelters among its millions men of varying forms of faith who welcome opportunity to unite in common aspiration and expressions of common gratitude.

"Therefore, On behalf of Jews and Catholics and Protestants represented here to-day by a rejoicing and reverent multitude, we join in fervent thanksgiving to Almighty God for the liberation of this ancient land, so dear to us all, and pray for His guidance in the establishment therein of a just and stable government, which

shall preserve order, maintain the rights of each element of the diverse population, and assure to all, without distinction of race or creed, full civil and religious liberty."

The Hon. Charles Evans Hughes, Mr. Philip W. Wilson, and Professor Abraham Ribbany made addresses supporting the resolution. After a prayer of thanksgiving, Dr. John H. Finley made an appropriate and remarkable address. The Hon. Murray Hulbert also spoke.

The benediction was given by the Right Rev. Mgr. Edwin M. Sweeney.

During the evening the "Crusaders of 1917" were pictured on the screen. This display is the British War Office Official Films of General Allenby's campaign.

Beautiful music was sung at various points in the evening's programme by the choir of Temple Emanu-El, the Apollo Club, of Brooklyn, the Cantors' Association of America, and the Paulist choir.

DEATH OF REV. R. R. CLAIBORNE

The Rev. Robert Roane Claiborne died on Monday, December 23rd, after a long illness of heart disease. He was 63 years old.

For about nine years Mr. Claiborne was superintendent of the Orphans' Home and Asylum, this city.

Funeral services were held on Thursday, December 26th, at Orange, Virginia.

GREETING TO NURSES OVERSEAS

Eleven thousand copies of the following Christmas greeting were sent to army nurses working overseas.

"The Guild of St. Barnabas for Nurses requests me, as one of their chaplains, to extend to you best wishes for a joyous Christmas and a happy New Year.

"Our prayers have followed you over the seas and we pray for you now in far-off France.

"May God bless you and keep you always, and bring you safely home again!

"THOMAS J. CROSBY."

JUNIOR CLERGY MISSIONARY ASSOCIATION

The regular monthly meeting of the Junior Clergy Missionary Association of New York City was held on December 17th in the parish house of the Church of the Ascension. The rector, the Rev. Percy Stickney Grant, D.D., extended his hearty welcome to the association. The speaker was the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church. Dr. Stires spoke on The Church and the Army Over There.

The next meeting will be held on January 14th at St. Ann's Church, Brooklyn. The Rev. Charles L. Slattery, D.D., rector of Grace Church, will speak on From Flag to Cross.

DEATH OF REV. R. M. HARRISON, D.D.

THE REV. R. MARSHALL HARRISON, D.D., rector of St. Paul's Church, Bellingham, Wash., passed to his rest in Paradise on Friday, December 13th, and his body was laid to rest on Tuesday, December 17th.

About six months ago Dr. Harrison underwent an operation from which he rallied, and was able for a time to resume his work, but the cause of his trouble was not removed. He has done a good work at St. Paul's Church, Bellingham, and passes away beloved by all.

Dr. Harrison was ordained deacon by Bishop Littlejohn in 1898. He became an assistant at the Church of the Holy Comforter, Philadelphia, and was later minister in charge of Holy Trinity Chapel in the same city. He also served in the diocese of Long Island before going to the West. His doctor's degree was conferred by La Grange College, La Grange, Mo.

RELIGIOUS BOSTON LINKS
ITS PAST AND PRESENT

Old North Church Relocates Its
Colonial Plate - The First New
England Sunday School Two
Clergy Notes

The Living Church News Bureau }
Boston, December 30, 1918 }

YESTERDAY was a red-letter day in the annals of the Old North Church. The church treasures came back into the church edifice, after years of wandering abroad in search of a safe domicile.

These treasures—the parish record books and the silver Communion service—have been stored in a safety vault, fireproof and burglar proof, built on the property. In this vault these relics of the historic past will find a permanent abiding place.

The transfer to the new home ends the wandering of the plate, which has been on a veritable pilgrimage through various curious hiding places about the North end that has been in progress for upwards of 100 years. When the pieces were assembled on the church property they were open to view throughout the day.

The Communion vessels were given to the church in 1733 by King George II. and for a great many years were in the custody of Mr. Goddard, for a long time warden, who kept a copper shop in Unity street, in the rear of the church. After his retirement his successor allowed the vessels to remain in Mr. Goddard's care. Although their hiding place was kept secret it finally came out that it was a receptacle fashioned under the front stairs in his old wooden house in Unity street. Every Communion Sunday the box with the silver was carried through the old-fashioned garden of his house, and through a door cut in the old wall of the vestry. After the death of Mr. Goddard Mr. Fox took the silver to his house at 193 Salem street, and after he moved from that place Charles Downer, the sexton, hired the house at 193 for a residence and kept the vessels in one of the rooms.

There were two services at Christ Church, commonly known as the Old North Church, in honor of the day, which is the anniversary of the opening in 1723. In 1912 Bishop Lawrence held an opening service there, following the restoration of the old edifice.

NEW ENGLAND'S FIRST SUNDAY SCHOOL

The Rev. Dr. William H. Dewart, rector of the Old North Church (Christ Church), wrote an interesting letter in last Saturday's *Transcript*, relative to the first Sunday school in Boston. It is as follows:

"Three or four years ago there was carried on in the newspapers a discussion that lasted for some time about the first Sunday school established in Boston. The claims of several different churches were put forward, and there, as the writer recalls it, the matter rested.

"Now that the war is won, may I venture to ask for a little of your valued space to reopen the subject? Through the kindness of Rev. Charles L. Hutchins of Concord, Mass., there came into my possession over a year ago a 48-page pamphlet, yellow with age, printed by Thomas B. Wait & Son, 90 Court street, Boston. The title page is as follows:

"Report
of the Superintendent
of the
Christ Church Sunday School
(late Salem St. Sunday School)
presented
at the adjourned annual meeting of the
Society on Thursday, April 6, 1826
being
the commencement of the twelfth year
from the institution of the School."

"From this old pamphlet may I quote, with your permission, two or three statements? On page 10, in giving a history of the school, the report pays a tribute to Shubael Bell, Esq., ending with these words:

"It was owing to his zealous coöperation with the rector of the church that our school was commenced; and it is an interesting fact, in the history of our institutions, that these gentlemen were the founders of the first Sunday School opened in New England."

"Again at the bottom of the same page: "At this time (June, 1815) no other Sunday school was known to have been opened in America; and this was therefore modelled on the plan of those established by the Church of England."

"And on page 11 one reads as follows: "As soon as the establishment of the school became known, children flocked from all parts of the town, to enjoy its privileges; and as there was no other institution of the kind in town it was not thought expedient to confine its benefits to the children of those who worshipped at Christ Church. Its doors were therefore opened for the admission of all who might apply and it was consequently soon filled. On the fifth of November, 1815, only six months after it was opened, the scholars were publicly examined in the

church. The number who had then attended was 250.

"In June, 1816, the second Sunday school in this town was established by the ladies of the third Baptist Society; and soon after others were opened by other congregations. Our number of scholars consequently greatly diminished, as the parents of many of them naturally preferred sending their children to their own schools."

"Now here is a report made in public, printed, and widely distributed within a half generation of the beginning of Sunday schools in Boston—made, printed, and distributed at a time when in every home in the town there were those whose memory easily covered the events described and whose loyalty to their own Church would see to it that their Church was not deprived of any rightful claim. Was there any such protest? I do not know. All I am trying to do is to set forth the statements of this old report. If it passed muster in 1826, can it pass muster in 1918?"

TWO NOTES OF THE CLERGY

The Rt. Rev. S. G. Babcock, D. D., officiated at the services Christmas morning at St. James' Church, Roxbury, at which the Rev. Kenneth Ripley Forbes was instituted rector. Mr. Forbes has been acting in that capacity ever since the resignation of the Rev. Chauncey H. Blodgett, over a year ago.

A surprise greeted the parishioners of St. John's Church, Jamaica Plain, on Christmas Day, when the rector, the Rev. Thomas C. Campbell, unexpectedly appeared after being several months in England doing Red Cross work. Mr. Campbell arrived in New York on Tuesday and reached his home in Alveston street that evening.

Mr. Campbell was invited to go to England to serve under the Red Cross auspices by the late American ambassador, Walter Hines Page. Since being abroad, he has spent all his time at Salisbury, near Southampton, where he has been stationed at a large hospital for American wounded.

CHRISTMAS IN PHILADELPHIA
OVERCOMES STORMY WEATHER

Surprisingly Large Number Out on
Christmas Eve—Rev. G. C. Richmond
Renounces Ministry —
Publicity

The Living Church News Bureau }
Philadelphia, December 30, 1918 }

SOME outdoor observances of "the night before Christmas", such as the setting up of community trees and the singing of carols by vested choirs and others, were necessarily abandoned this year owing to the inclement weather. In many churches, however, the Yuletide spirit was plainly shown by the surprisingly large number of people who braved the rain on Christmas Eve and came together, on this busiest night of all the year, to join in the old familiar carols.

Christmas morning dawned bright and clear, and large congregations were general at the early Communion services. "On earth peace, good will to men", seems to have been a favorite text for preachments at the mid-day service.

Bishop Rhinelander was the preacher at the choral Eucharist in the diocesan church, and he is reported to have said: "Never in all history has so much depended upon our

true and faithful witness. Christmas is the children's day, not only because there was a Baby lying in the manger at Bethlehem; not only because our own children hold the center of the stage in every home, but because we are all children together in the love and grace of God. The world of restless, groping men and women, who are once more feeling the need of God, will be watching for our testimony. In the Name, therefore, and for the sake of Him who comes on Christmas to help us do our part in helping this distracted world, let us worship Him and pledge ourselves anew to His unremitting service."

RENUNCIATION OF THE MINISTRY

The Rev. George C. Richmond has sent a letter to Bishop Rhinelander renouncing his orders in the Church and signifying his intention to minister in another communion. The case is an unusual one due to the circumstance that the canons provide that if a clergyman declare in writing "his renunciation of the ministry of this Church", the Bishop having jurisdiction, as a preliminary step, "shall first pronounce sentence of suspension from the ministry for six months", but Mr. Richmond is already under sentence of suspension which will not expire until October 16, 1919.

PUBLICITY COMMISSION

The Commission on Publicity has recently been enlarged by the addition of one clerical and two lay members. As reorganized, it has the following officers: Chairman, the Rev. John Mockridge, D.D.; vice-chairman, Herman H. Collins; secretary, the Rev. John W. Walker; chairman of the finance committee, Roland L. Taylor. The first work the commission will undertake will be to give the

every-member campaign the widest possible publicity.

CLERICAL UNION

The Rev. Dr. R. G. Osborn read an essay on The Christian Oblation on December 30th before the Philadelphia Clerical Union for the Maintenance and Defence of Catholic Principles. He said that the form of the ancient Roman oblation, referred to by some of the Fathers, had recently been discovered by Dom Connolly. CHARLES A. RANTZ.

ABOUT CHRISTMASTIDE OBSERVANCE IN CHICAGO

*Which Is Not All It Should Be—
Carol Singing — Dr. Wolcott's
Anniversary—The Advent Call*

The Living Church News Bureau
Chicago, December 30, 1918

CHRISTMAS is a feast of mingled joy and sadness to every priest and loyal member of the Church in this diocese; joy that we may keep it so well, and sorrow that so many do not share in the joy. We might as well face facts here, as no doubt in other dioceses of the land, and confess that the experience of practically every parish is that this day of holy obligation is not observed as it should be by those who call themselves Christians—and who claim to be communicants of the Church. The proportion of Communion made at Christmastide is never large, the attendance at the service, except that of Christmas Eve, is small, and the offerings are not particularly generous. So far as we have heard we have not improved upon these conditions this year. Frankly, the holy season has become sadly secularized, commercialized, and sensualized. People are tired out when Christmas Day comes. Family cares and feasts have prior claim.

In opportunities of keeping the feast there can be no complaint. The midnight Eucharist has become general and was this year probably the best-attended of all the Christmas services. Two other celebrations were the rule on Christmas morning, some of the large city parishes having three. The music as usual was a great feature at all the services. Carol and hymn singing by the congregations was, we are happy to say, quite general. The evident popularity of these simple songs and hymns of the Nativity, and the hearty, joyous singing by the people is an encouraging sign that our congregations are beginning to claim their own share of the music.

At the Church of the Atonement, for example, there was no choir at the Christmas Eve service, and preceding the Eucharist carols and hymns were sung by the congregation, led by the organist. This was the order at Grace Church, Oak Park, also. At St. Peter's there was similar carol singing. At St. Luke's, Evanston, the carol service was specially for the children and was held at 4 o'clock. At the Church of the Redeemer there was solemn service at 5 o'clock and at midnight. Of the 280 Communion, 189 were made at the midnight service. Christ Church, Joliet, had two celebrations, one on the Eve, and the other at 11 o'clock on Christmas Day. These, the parishes heard from so far, may be called representative of the others.

The Bishop, as is his custom, celebrated the Holy Communion and preached at the late service on Christmas Day at the Cath-

edral. He also was the preacher on the last Sunday in Advent at the Chicago Sunday Evening Club in Orchestra Hall. Speaking then of Jesus Christ and democracy, the Bishop said: "He was the greatest exponent of democracy; He always stood for order. In the first conception of democracy legislators were not elected to make laws, but to interpret the eternal laws of God."

ANNIVERSARY

On November 30th the Rev. P. C. Wolcott, D.D., rector of Trinity parish, Highland Park, celebrated the thirty-eighth anniversary of his ordination to the priesthood. Of his ministry twenty-seven years have been spent as rector at Highland Park. A brief sketch of Dr. Wolcott's ministry, as written by himself in the current number of the Trinity Church *Bulletin*, is unusually interesting and will be eagerly read by those who appreciate the work done by this good and able priest of the Church. He says:

"After graduation from the General Theological Seminary in 1879, the rector was ordained to the diaconate on Trinity Sunday, 1879, by Bishop Horatio Potter of New York in the Church of the Transfiguration—"The Little Church Around the Corner"—in New York City. Immediately afterward he returned to the missionary jurisdiction of the Niobrara, as it was then called, in Dakota Territory, where he had already spent a year of service in St. Paul's School for Indian Boys at Yankton Agency, then a somewhat remote station on the Missouri river, seventy miles above the town of Yankton, where the railway ended.

"Upon his return he volunteered with three other young clergymen to go to the newly-established Pine Ridge Agency, where the semi-hostile Ogalalla Sioux, the Red Cloud people, were being established. These were the days of the Sioux wars, and Sitting Bull and his band were still at large, and, being an Ogalalla, he was in touch and communication with his people among whom the new mission was planted.

"Life under the circumstances was not lacking in the elements of danger and excitement, and as there was not a Christian Indian in the tribe, nor one who wore the dress of the white man, and sentiment toward the palefaces was decidedly hostile, the situation was not lacking in adventure; besides which our nearest railway station was some three hundred miles distant. During the first year in the Western country the young deacon lived very near to nature; and he remembers that he slept in a real bed but once or twice, and then when he was a guest at an isolated cavalry post.

"After he had been for eighteen months a deacon, the rector made a brief visit to Boston and New York in preparation for his ordination to the priesthood; and, returning to Yankton Agency late in Novem-

ber, was ordained to the priesthood by Bishop Hare, the Apostle to the Sioux, on Tuesday, November 30th, St. Andrew's Day, 1880, in the Cathedral Church of the Holy Fellowship, Yankton Agency; a cathedral that is to say, the Bishop's Church, where his cathedra or throne is placed, even though, as in this case, it is built of logs.

"The rector on that St. Andrew's Day thirty-eight years ago was presented for ordination by the Rev. Joseph Cook, blessed and holy memory, and the Rev. V. Whitten, who died only a week later, joined in the imposition of hands. The service was in English, although but few of those present could understand it. There was a very different congregation to that assembled in the great city church where he was ordained deacon eighteen months before. The following day the young priest set out on his long and perilous journey to his distant mission station, through the intense cold of a Dakota winter, a journey which was safely accomplished but whose hardships will never be forgotten."

SUCCESS OF THE ADVENT CALL

Deaconess Fuller, who has been so active in furthering the Advent Call, has made preliminary report. She says:

"Only two parishes and four missions in the diocese considered it impractical to attempt any response. The other fifty-eight parishes and forty-eight missions all took part in a greater or less degree and in varying manner. Some centered their efforts in intercessions in the churches; some gathered the pledges partly through the various organizations, while many carried out a visitation in hundreds of homes, a work which has produced a sense of fellowship and friendliness beyond the expectation of some of the messengers when they set forth on their mission. All parishes endeavored to arrange for one or more corporate Communion, resulting in reports of a very real sense of renewed spiritual power. In some 13,000 pledge cards have been used, not counting the children's, but the return have not yet come in to show how many have been signed. If but one thousand of the women of our diocese have pledged themselves to a year of united effort toward religious ideals we may look forward to great uplift and strengthening of our life, but we confidently believe that the return will show a much larger figure than this and no limits can be put to the power that will have been set free.

"We have asked the Bishop's approval for further advocating that the work thus begun may be continued by means of monthly quarterly services of thanksgiving and intercession, preferably monthly, which might hold one Sunday in the month after evening song or in connection with the regular week-day services. The Church is asked to devote the week of January 18th to 25th to prayers for Christian unity, and a day this week would be fitting for the first of such services of general intercession."

H. B. GWYNNE

CHURCH SOCIALIST LEAGUE

THE REV. A. L. BYRON-CURTIS, national secretary of the Church Socialist League, has called an unofficial conference to be held in the parish house of Holy Trinity Church, Brooklyn, Monday, January 6th. The programme extends from 10 A. M. to 5 P. M. and includes among its speakers the Rev. Howard Melish, the Rev. William B. Spafford, and Scott Nearing. Other local conferences are planned, with a general official conference in the summer.

DEATH OF PRINCIPAL OF BROWNELL HALL

MISS ELSIE THOMAS, principal of the reorganized Brownell Hall, Omaha, Neb., succumbed to pneumonia, following influenza, on December 19th.

A brief funeral service was held at the school on Saturday, the 21st, by the Rev. F. H. Hallock. The body was taken to Miss Thomas' old home in Illinois for interment.

Miss Thomas is survived by her parents, who had been living with her at the hall, and a brother, Professor Nelson E. Thomas of Urbana, Ohio.

THE NATIVE EPISCOPATE IN JAPAN

BISHOP MCKIM of Tokyo writes of the reported resignation of the Bishop of South Tokyo in order to have a Japanese Bishop elected to the office, the English Bishop to act as his Suffragan. The incident was inadequately and unsatisfactorily reported, so that when the bishops in Japan met last May the matter came before them for consideration.

At this meeting the bishops passed a resolution that, as the Church in Japan is preparing to establish territorial dioceses with bishops whose salaries shall be paid by the Japanese Church itself, it seemed best that the Japanese Church await its own action. They would deprecate the appointment of a Japanese bishop whose salary would be paid from abroad and who would exercise jurisdiction over one of the present missionary districts with its ill-defined boundaries. The bishops did not feel that the appointment of a Japanese as assistant bishop would be open to the objections which made the proposed action undesirable.

A CAMPAIGN AGAINST THE EPIDEMIC

PERHAPS ONE of the most consistently planned and effective campaigns conducted by Church people in connection with the recent epidemic was that of Bay City, Michigan. During the first stage of the epidemic the industries in the city were closed for a week. Of course the immediate consequence of this was great hardship to the vast majority of people, who were not equipped for a week's idleness. The Church authorities at once protested, not altogether effectually, but making it necessary for the civil authorities to equalize the application of the ban so that it applied with equal severity to the saloon as well as to the Church.

During the closed Sundays the ministers of the city organized a publicity campaign in the daily papers. This campaign included among other things a series of closely written advertisements of about one-half page each. Hymns and Bible readings and prayers were suggested for family worship and in addition there was a lengthy consideration of fundamental matters associated with the epidemic. One interrogative heading was: "Is the influenza microbe less deadly on a dollar than on a prayer?" Another advertisement contained a reasoned statement of living conditions in Bay City which had made possible the spread of a dangerous epidemic. This article also called attention to the fact that timely preventive measures, inspired largely by one of our own clergy, the Rev. J. A. Schaad, had held the death rate down to about one-tenth of one per cent. of the population. Still another of the Church's advertisements presented its own attitude in the epidemic, which has always been one encouraging the practice of medicine, even since the days of St. Luke, the physician, but has added to this a

prayer for recourse to the healing power of the Creator.

The Churches protested vigorously against the unfair discrimination which hindered their own helpful work in favor of less worthy activities. The campaign thus energetically and efficiently conducted has undoubtedly resulted in building up the Church, and strengthened it so that in case of another epidemic measures taken by the civil authorities will bear less hardly on the constructive influences of the community.

DEATH OF REV. G. M. FOXWELL

THE REV. GILBERT MARSHALL FOXWELL died of pneumonia on St. Thomas' Day, December 21st, at Camden, Maine, where he was rector of St. Thomas' Church, being 44 years old.

The Rev. Mr. Foxwell was an alumnus of Columbia College and of the General Theological Seminary. Bishop Paret ordered him deacon in 1897 and advanced him to



REV. GILBERT MARSHALL FOXWELL

the priesthood in the following year. From 1897 till 1900 he served as assistant at Emmanuel Church, Baltimore, Md., going thence for a year at Bloomington, Ind., and returning again to his former position, which he held until 1903. In the latter year he became rector of Grace Church, Union Hill, N. J., where he remained until he became rector at Gethsemane Church, Minneapolis, at the end of 1913, serving there for about the first half of the war before assuming the care of his last parish.

The burial service was conducted by the Bishop of Maine at Camden on Tuesday, December 24th.

COMMEMORATION OF JOHN HARVARD

SOUTHWARK CATHEDRAL in England was the scene on St. Andrew's Day of a special service held in commemoration of John Harvard, who was baptized at St. Saviour's Church, Southwark, on November 29, 1607. It was a notable occasion. Among those present and taking part were the Archbishop of York, the Bishop of Rhode Island, the Bishop of Kingston, Canon Woodward, and Canon Craig, Sir Napier Shaw, Mr. Boylston Beal, and Captain W. S. Patten of the American embassy, Major Endicott, Mr. T. Mawson Harvard, Captain Bronson Cutting, the Duchess of Marlborough, Lady Shaw, and numerous other widely-known people.

Among the prayers was one in commemoration of John Harvard, "who left to a college for the furtherance of sound learning all that he had"; another for universities and places of learning, "that the confines of knowledge may be ever enlarged"; and a prayer for the President of the United States and others in authority there, asking

for them special gifts of understanding, counsel, and strength. There were also prayers for the peace of the world and for the fallen in the war.

The address on this occasion was delivered by the Most Rev. the Lord Archbishop of York, and among the hymns was Julia Ward Howe's *Battle Hymn of the Republic*.

The Harvard Chapel in connection with Southwark Cathedral is built on the site of the old Norman Chapel of St. John. It was erected by men of Harvard University upon the initiative of Mr. William Phillips, member of the class of 1900 at Harvard. A very attractive window in the chapel is the gift of the late Mr. Joseph Choate. The altar cross and its candlesticks were presented by Messrs. Amory Lawrence and Francis Appleton, and the altar vases were given by Mr. William Hooper.

DEATH OF REV. THOMAS DAVIES

THE REV. THOMAS DAVIES, rector of Christ Church, Marlborough, New York, died suddenly and peacefully in Charleston, South Carolina, on December 23rd. He had been ill five days with Spanish influenza, but his condition was not considered serious.

Mr. Davies was a Canadian by birth but had for many years been connected with the American Church. He was an alumnus of the General Theological Seminary, where he also taught for awhile. From there he went to Hasbrouck Heights, New Jersey, and some two years ago became rector of Marlborough, New York. In the momentous days through which the nation has passed, Mr. Davies was a leader in every movement for civic reform and beloved and followed by the people regardless of Church affiliations.

He was preëminently a scholar, in the true sense of being able to express his profundity of thought in simplest, clearest terms. The call of the class room was always strong, and last fall he obtained leave of absence for a year to fill the chair of history at Porter Military Academy, Charleston. There, in the prime of life and with the opportunity of fullest service before him, the dread epidemic claimed him.

The body has been taken to his native Nova Scotia for burial. Mr. Davies is survived by his widow and three young sons.

AN EVIL NOT UNMIXED

BISHOP AVES writes from Mexico that the epidemic of influenza, though still rife and fearful in its mortal toll in many outlying parts of Mexico, has subsided greatly in the larger cities. One of its effects not altogether bad has been greatly to subdue, for a time at least, the activities of revolution and banditry.

BEQUEST

THE WILL of Dr. Frederic A. Ballachey, who died at camp, leaves \$500 to St. Paul's Church, Buffalo, N. Y., where he was a communicant and active Brotherhood worker.

MEMORIALS AND GIFTS

A RECTORY just completed at Riverside, Pa., is of wood with concrete foundations, and ready for the newly-appointed minister, who will soon be in residence. The rectory is a memorial to Mr. Lemuel E. Wells.

MR. J. PIERREPONT MORGAN has presented to Trinity College, Hartford, Conn., a beautiful work bound in red morocco and handsomely tooled and painted at Oxford University Press. The title of the book is *The Gospels of Matilda, Countess of Tuscany, 1055-1115*.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Consecration and Institution

ON NOVEMBER 24TH the new chapel of St. John's Church, Montgomery, was consecrated. The Very Rev. Richard L. McCready, Dean of Christ Church Cathedral, Louisville, Ky., preached. The chapel is the gift of Mrs. Alice H. Farley, in memory of her husband, Mr. John J. Farley. On the same day, at a later hour, the new rector, the Rev. Richard Wilkinson, D. D., was instituted by Bishop Beckwith. On the following day, Monday, the rector gave a smoker to the men, and on Tuesday a service with addresses was held in the church. On Wednesday a conference was held with addresses on phases of Church work. There were important gatherings during a mid-day period.

ALBANY

R. H. NELSON, D.D., Bishop

Memorial Service for Sons of Three Clergymen

A MEMORIAL SERVICE in honor of Creighton R. Story, Jr., son of the rector of Trinity Church, Albany, Arthur Clayton Kearton, son of the Rev. C. O. S. Kearton, and Lieut. Howard Mills, son of the Rev. Seth A. Mills, all three of whom were killed in France, was held at the Church of the Holy Innocents, Albany, on December 15th. The Bishop preached, and at least ten of the clergy assisted in the service.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Memorial Service—Dedication of St. Thomas' Church, Denver—Postponement of Advent Call

THE BISHOP has formulated a memorial service for those fallen in defence of their country in camp or battlefield, and has designated Sunday, December 29th, as the day when all churches in the diocese shall unite in such a service. As full a list of names as possible has been printed on the service leaflet.

ST. THOMAS' Church, one of the handsomest in the city, built from designs by Harry J. Manning, was dedicated by the Bishop on December 22nd, the Rev. Sherman Coolidge assisting in the dedication. The church, which cost more than \$20,000, is at East Twenty-second and Dexter streets, one of the most influential and progressive sections of the city, where the work was begun as a mission by the Rev. H. R. A. O'Malley nearly twenty years ago and continued by the Rev. J. Wallis Ohl, the present rector being the Rev. R. B. H. Bell.

THE ADVENT CALL has been postponed to the First Sunday in Lent, and as any scheme of general visitation through the state is impossible now it will be altogether a Lenten campaign.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Parishes Combined for Visitation—Memorial Altar Planned—Candle Service

OWING TO the absence overseas of the Suffragan Bishop the Bishop has returned to his former method of combining neighboring parishes for a united service at his visitation.

A FUND IS being raised in Christ Church, Hartford, to place a stone altar in the chancel in memory of the late Rev. James Goodwin, D.D. The design has been drawn by Cram & Ferguson. Several changes in the chancel are contemplated.

CHRISTMAS at Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), was of unusual interest by reason of the candle service on Christmas eve, which presented as a pageant the story of the Advent, the Nativity, and the Adoration of the Shepherds. A number of old English and French carols were rendered, after which the choir went to Allington Hospital for the sick and wounded soldiers and in the English custom sung carols through the wards.

HONOLULU

H. B. RESTARICK, D.D., Miss. Bp.

Thanksgiving—A Service Flag

A SPONTANEOUS SERVICE of thanksgiving was held in St. Andrew's Cathedral on November 11th, and the service on the Sunday following had special reference to the armistice, but on Thanksgiving Day another remarkable service was held. Sharing in it were the Governor of the territory, the ex-Governor, the delegate to Congress, the president of the senate, and the speaker of the house of representatives, the consuls of Great Britain, France, Italy, Belgium, Japan, China, Cuba, and Portugal; and the heads of the army and navy. The Bishop preached.

ONE OF THE most notable service flags in the Islands is that of St. Peter's Chinese Church, which has twenty-nine stars. Many represent commissioned and non-commissioned officers. Of two gold stars, one stands for Sergeant Apau Kau, killed in France in October, one of three brothers in the United States Army.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

New Rectory Opened

THE NEED of a rectory at St. James' Church, Independence (Rev. A. H. Brook, rector), became so imperative, as the old one had served its usefulness, that plans were made for a new one on the same place, the old one being removed. But war conditions delayed progress so that a building recently erected on the same block was bought instead and possession was given November 1st. On December 13th an open day was held at the new rectory for the people to become acquainted with their new property. Refreshments were in charge of the Daughters of the King. The whole parish is rejoicing and new life appears in parish work.

KANSAS

JAMES WISE, D.D., Bishop

Every-Member Canvass at Chanute

GRACE CHURCH, CHANUTE (Rev. R. Y. Barber, rector), has been very busy since the ban was lifted on November 11th. Plans for the every-member canvass had been broken into so the work was started immediately, with the Bishop to help. In that same busy week was a conference for the Southeast Deanery on the Advent Call, but influenza made attendance impossible save by the clergy. The every-member canvass was on Sunday, the 24th. Results are not all in, but enough have been tabulated to show all requirements met. Pledges for missions will be something over \$800, with over \$200 for general missions.

KYOTO

RT. REV. HENRY ST. GEORGE TUCKER, Miss. Bp.

Memorial Dormitory

THE SALLY STUART Memorial, the new dormitory of St. Agnes' School, Kyoto,

Japan, was opened on October 31st. The girls, teachers, and friends of the school met in the new building, and after a brief general survey gathered in the assembly hall, where a short religious service was conducted by the leading Japanese clergy of the city, assisted by the Rev. P. A. Smith, representing the Bishop, who is in Siberia in rescue work. The girls will move into their new quarters shortly.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Epidemic—Cathedral Assistant—Colored Work—Building Resumed

THE EPIDEMIC continues to block diocesan events. The annual Bishop's Day was not held, nor was the annual meeting of the Auxiliary. St. John's School, Corbin, Ky., has been closed. Margaret College, Versailles, kept so strict a quarantine that not a case occurred within its doors. However, President Harris, acting under advice, asked the parents to take their children home until after the abatement of the epidemic. Probably after the holidays the school's sessions will be resumed. The Rev. W. R. Dern, general missionary, has been unable to hold any services, the epidemic being more prevalent in the mountains. Lexington, however, is now open for limited services.

THE VESTRY of Christ Church Cathedral has agreed to elect an assistant minister, to relieve the Dean of onerous burdens and to give the Church in Lexington a larger share in community service.

THE REV. E. E. HALL, minister in charge of St. Andrew's Mission, Lexington, is extending the work amongst the colored people by holding occasional services in near-by towns. Mr. Hall has been east in the interest of St. Andrew's rectory. Contributions amounting to \$250 have been received in the diocese for this purpose.

THE CONGREGATION of the Good Shepherd, Lexington, has again begun operations on its new church building, to replace the structure destroyed by fire some months ago. Work had been stopped from patriotic motives. The Rev. Arthur H. Marshall has been appointed by Bishop Burton to take charge.

THE OFFICIAL ORGAN of the diocese, the *Diocesan News*, continues its usual publication of ten issues a year, notwithstanding the increased cost.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Greeting to King George

AT A BRITISH celebration in the Church of the Redeemer, Brooklyn, under auspices of the Sons of St. George and kindred societies, the following cable message of greeting was sent to the King of England: "Sons of St. George at Church of the Redeemer, Brooklyn, New York, celebrating Britain's valiant achievements, send Christmas greeting to your Majesty. Anglo-Saxon unity insures world peace and security."

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Advent Call—War Service

THE ADVENT CALL came when the influenza was at its height, but the plans were carried out as best they could be.

THE WORKERS' quarters in the mission house on the Pyramid Lake Reservation have been completely furnished through the generosity of the Rev. and Mrs. Sherman Coolidge.

THE PARISHES and missions of Nevada sent 135 men into war service.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Death of Mrs. R. H. McGinnis

THE RECTOR of the Church of the Holy Communion, Tacoma, the Rev. Robert H. McGinnis, and his wife were both sick in the hospital with influenza, which developed into pneumonia. On Tuesday, December 17th, Mrs. McGinnis, who was a native of Ontario, Canada, the daughter of Mr. and Mrs. Charles Vose, died and was buried on Thursday afternoon, Bishop Keator and Bishop Wells officiating. The Rev. Mr. McGinnis is better and was able to be at the bedside of his wife during the last few minutes. The sympathy of the diocese goes out to Mr. McGinnis, whose wife was his companion for eleven years in Japan before they entered upon their work in Tacoma eight years ago.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.

Community Dinner—Deanery Missions

IN ST. GEORGE'S MISSION, Redfield, on Thanksgiving Day, instead of having Thanksgiving dinners in each family, the members of the congregation brought their dinners to the guild hall and a church Thanksgiving dinner was enjoyed by about sixty-five persons. After the dinner there was music by the orchestra of the Mission Church and the people danced and played cards. They all stayed for supper and had the "leavin's".

THE GUILD HALL of Grace Church, Huron, used as an hospital during the recent epidemic, proved splendidly helpful.

THE BISHOP asked the deans to meet with him and a few other clergymen in Sioux Falls to consider further missionary work for the deanery system. It is probable that, at the same time, the Rev. David Clark, deacon in charge at Rapid City, will be advanced to the priesthood. Mr. Clark was graduated last year from the Berkeley Divinity School.

SOUTHERN OHIO

ROYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Possible Consecration at Athens—The Newest Mission—Memorial Services—Advent Call

THE NEW CHURCH at Athens has just had a gift of \$300 for new pews. The ladies' guild has pledged a like amount, and the pews have been ordered. The Archdeacon has presented a Calvary cross for the altar, also flower vases and the Eucharistic candlesticks. There is a debt of \$2,500, and the Archdeacon has been requested by the Cathedral chapter to raise this amount in the diocese. He hopes to have the church consecrated by Easter.

THE NEWEST MISSION in the diocese, located opposite the university in North Columbus, has shown remarkable growth during the past two years under the Rev. F. C. F. Randolph. A month ago opportunity presented itself to obtain a large brick building for \$10,500, and after careful investigation the property was bought. The vestry of St. Paul's Church presented an altar, reredos, and pews. Several students at the State University Army Training School are regular attendants. A Sunday school institute held its first session recently in this mission.

THE REV. MAURICE CLARKE was instituted into the parish of St. Luke's, Marietta, by Archdeacon Dodshon on December 1st. In the evening a thanksgiving was said for

peace and victory. The Archdeacon preached at both services.

THE BEAUTIFUL service arranged by Bishop Reese has been used in memory of several boys who died for the nation's cause.

INSTITUTES to train messengers for the Advent Call were held in Cincinnati, Dayton, Columbus, Bellaire, and Zanesville. Miss Matthews, president of the Woman's Auxiliary, worked hard and successfully, and was loyally supported by the clergy.

ST. JOHN'S CHURCH, Columbus, has a novel method of raising the balance of \$5,000 due on the building. Each family is asked to give one Liberty bond, and already over \$1,000 has been pledged.

THE FOLLOWING clergy are returning to their parishes from cantonments in this country. The Rev. William A. Stimson to Urbana; the Rev. Berton S. Levering to Delaware; the Rev. John Williamson to Lancaster, and the Rev. W. H. Allison to Piqua. The Rev. Dr. Stires is in New York and expected to go overseas for the Y. M. C. A., but arrangements were annulled. Dr. Stires and others will receive three months' stipend.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

In Memory of Chaplain Danker

A MEMORIAL SERVICE was recently held in All Saints' Church, Worcester, in honor of the late Chaplain Danker. Addresses were made by Dr. Tomlinson, Chaplain Burton, and the Rev. F. D. Danker.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Would Fix Date of Bishop Brent's Return

A REQUEST has been sent to Bishop Brent by the Standing Committee that he notify them of the date of his intended visit to the diocese, and also fix a date for the council meeting at which he may preside. It is probable that the election of a coadjutor will be settled at this council.

CANADA

Woman's Auxiliary — Laymen's Missionary Movement—Scholarship for Bishop's College

Diocese of Mackenzie River

BRANCHES of the Woman's Auxiliary are to be formed in every mission, many of the Indian women being most interested. One is even to be formed in the far northern mission of Herschel Island.

Diocese of Montreal

THE BISHOP held an ordination in the Bishop Carmichael Memorial Church, Montreal, on December 21st. Mr. A. J. Atkins was ordained deacon. He is a graduate of the Montreal Diocesan College, and will work in the diocese of Albany.—A CAMPAIGN for the Laymen's Missionary Movement will be carried on in Montreal in January.

Diocese of Quebec

IT WAS announced at the November meeting of the corporation of Bishop's College, Lennoxville, that the late Mrs. V. H. Robin-

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son had left \$2,000 to endow a scholarship in memory of her son, Lieut. F. Reginald Robinson, killed in action. Resolutions were passed expressing interest in the theological faculty of the Khaki University, and promising all recognition possible to certificates issued by that institution, also expressing appreciation of efforts to settle returned soldiers on farms and desiring to know how the college can assist.

Diocese of Rupert's Land

THE BOARD of the diocesan Auxiliary has decided that, owing to the war, embroidered linen hangings for the sanctuary shall be omitted. Churches desiring plain hangings may communicate with the church furnishing department of the Auxiliary.

HYMNS OF APPLIED CHRISTIANITY

THE INSTITUTE OF APPLIED CHRISTIANITY, 52 East 25th street, New York, offers to buy new hymns, paying \$3 to \$5 each. Hymns need not be poetry in all cases, but may be in canticle form, after those in the Book of Common Prayer. They may be in blank verse, and should be the usual length of hymns sung in churches or on patriotic occasions. The Institute, which is an outgrowth of the Seabury Society, accompanies its offer with the following explanations:

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"In a New York hospital in the autumn of 1918 there was a young soldier dying after a dangerous accident and operation. The surgeon had told him he had one chance in perhaps fifty to live. A busy man from a New York cotton firm offered to serve as 'father' for so long time as the boy might need a father, which at the moment did not seem to be long. Upon the surgeon's advice, the businessman visited the boy's bedside, offered to serve as 'father', and talked over things to be done.

"Knowing well his condition, the boy made one request. He said he was an only child, his own father dead. His mother lived in a distant state in the South. She had little or no money, and the boy had none. The mother, so the son said, would suffer through the rest of her life if she never saw her son again. Yet she was timid, and would not travel on a railroad alone. From the boy there was no complaint, no

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fear of death, no wish to be relieved of his suffering, which was intense at times. The one thought was for mother.

"The New York cotton broker went, by agreement with his 'son', to the distant state, refused to accept money from others for expenses, brought the mother to the boy's bedside, and entertained her in his own home. The 'father', the mother's presence, and the splendid physician and man whom the Government had in charge of the hospital, enabled the boy to catch the one chance in fifty. He got well.

"Can't the people of America sing of this boy's spirit, of his 'father's' act?"

THINGS HAVE CHANGED

THE FOLLOWING bill is illuminating. It shows that ninety-five years ago the "Massachusetts Episcopal Association", with 40 persons at dinner, disposed of 13 bottles of wine, 2 bottles of brandy, 1 bottle of "spirits", and 2 gallons of punch!

This occasion must have corresponded somewhat roughly to our diocesan convention, or convocation; for the expense of the dinner was divided between Trinity Church, St. Paul's, and Christ Church, Massachusetts was not then a separate diocese, but was part of the "Eastern diocese". The receipt of the assessed amounts from Trinity and St. Paul's is duly credited on the bill. Doubtless Christ Church also paid its quota, for the bill is receipted in full.

This bill indicates how great a change has taken place in public sentiment in regard to the drinking of wines and liquors at the meetings of ecclesiastical organizations. To refresh the minister with hot toddy when he called was a common practice years ago in New England—and perhaps elsewhere. Some things certainly have changed since the good old days that some good people often wish might return. And one of the changes is a vast improvement throughout the country in the matter of temperance.

"June 19, 1822.

"Massachusetts Episcopal Association	
"To The Marlboro Hotel Dr.	
"To 40 dinners	@ 6/ 40.
" 1 doz. Bottles M. D. Wine.....	18.
" 2 galls. Punch	@ 12/ 4.
" 2 Bots. Brandy	@ 6/ 6.
" 1 " Spts.	@ 6/ 1.
" 1 " Wine	@ qt. 1.50
	66.50
Cards25
	66.50 \$66.75

"Received Payment June 26, 1822.

"MCNEIL SEYMOUR

"Trinity	\$28.36½	
St. Paul's	28.36½	
Christ Ch.	10.	66.75

"June 27 Rec'd of Mr. Jos. Mead Jr. \$28.36½	
July 1 " " S. Codman 28.36½"	
—Church Militant.	

THE NEW CAR

THEY HAD just bought it, and it was a fine one. Their means permitted them to get the best the market offered. This automobile was six-cylindere, had carbon steel cam shaft, generator for lighting with automatic electric cut out, valve heads of nickel steel welding, gravity feed tank for gasoline supply, newest and most satisfactory starting device. In fact, everything was of the most perfect make. It would take a whole page of a newspaper to advertise its many merits, and, even then, all the possible adjectives would not be exhausted in telling its excellencies.

But there was one adjective applied to this family car which no maker ever uses in his advertising. Before it was purchased this term was applied to it. It was to be a "Christian" car.

And what does that mean? Well, the family meant that their car was to be strict-

ly and consistently Christian. It was not to be running on Sundays at the hour for church services. Then it was to be near the House of Prayer and the family at the worship of God. If by chance the family were on a ride on Sunday afternoons and came up to a cross-spired church where services were being held, the car was to stop and the occupants were devoutly to enter the pews.

Often on Sunday mornings the car was to have a little use. It was to go round the parish to some aged persons and give them a chance, which they did not often enjoy, by carrying them to church. Many little trips of this kind were planned, and they were faithfully carried out.

The owners had said at the family table that their car would never be guilty of undermining Christian influences; it must not put self-pleasure first, and the Church be totally neglected on the Lord's Day. And this worthy ideal was never forgotten.

In short theirs was truly a "Christian" car. What kind of a car is yours?—REV. FRANK GALPIN in the *Parish Visitor* (Evanston).

AN ADVENTURE IN CONSERVATION

I WANT to tell you about an "Adventure in Neighboring" that brought a young girl back to the right path, from which she had wandered to a dangerous point.

She came to live in our community from a place whose nearness made it possible for her reputation to precede her, as bad reputations have a habit of doing. And the sad thing about it was that she seemed to be as "wild" as her reputation claimed her to be.

She had unfortunately fallen in with evil companions, in a near-by town, where she went for her amusements, frequently going to questionable pleasure resorts, which tended to lower more and more her standards of morality. She had grown so bold and careless as to be almost repulsive to refined people. And she had reached that state of defiance and indifference where parents had no influence over her. Her condition seemed hopeless.

But did those new neighbors shrink from her and abandon her to her fate? No. Under the leadership of one dear, sweet girl, they went to the rescue. The whole crowd surprised her one evening in her home and made her understand that a welcome awaited her in their circle. This new sincerity and kindness brought tears to her eyes. She afterward said those tears melted the ice in her heart. But perhaps the knowledge that those true, wholesome young people were offering her friendship had a warming effect also.

Nor did she ever have occasion to doubt that friendship. She was never left out because she was not "fit" company. And on evenings when her old associates were most apt to claim her, those friends planned (sometimes on a moment's notice) to have some attraction in the neighborhood.

Little by little she was led and lifted upward. It was not an instantaneous transition. Many and many were her lapses into the old way. And at times she seemed even to resent the approaches of her friends. But they were patient and hopeful. Never was a word of reproach spoken, or anything like advice given unasked for. She was led, not by sermon, but by example, to see and be ashamed of her folly, and to admire the lives of those who proved such true friends.

No one would think, now, to watch her face, full of enthusiasm as she conducts a literary meeting or a young people's society, that she has had a past to live down. But to those who know, it proves anew that of all the virtues "the greatest of these is charity".—*The Christian Herald*.

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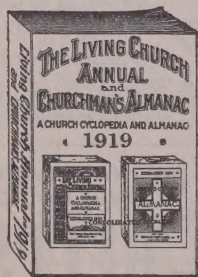
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